




CERTAYNE

Sermons, or Homi-
lies, appoynted by the kyn-
ges Maiestie, to bee decla-
red and redde, by all per-
sones, Vicars, or Cu-
rates, euery Son
daye in their
churches,
where
thei haue
cure.

Anno. 1547.

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The Preface.



He kynges moſte excellent maieſtie, by the prudent auiſe of his moſte deere beloued vncle, Edward Duke of Somerſett, Gouvernor of his maieſties perſone, and Protector of all his highnes Realmes, Dominions and Subiectes, with the reſte of his moſte honorable Counſaill, moſte graciously conſiderynge the manifold enormities, whiche heretofore haue crepte into his graces Realme, through the falſe vſurped power of the Biſhoppe of Rome, & the vngodly doctrine of his adherentes, not on-ly vnto the greate decaie of Chriſtian religion, but alſo (if Gods mercy wer not) vnto the vtter deſtruction of innumerable ſoules, whiche, through hypocriſy and pernicious doctryne were ſeduced, and brought from honoryng of thee alone, true, liuyng, and eternall God, vnto the worſhippyng of creatures, yea, of ſtockes & ſtones, from doyng the commaundementes of God, vnto voluntary woozkes and phantaſies inuented of men, from true religion vnto Popiſhe Superſticion: conſiderynge alſo, the earneſt and feruent deſire, of his deere-ly beloued Subiectes, to bee deliuered from all errors and ſuperſtitions, & to be truely and faithefully inſtructed in the verie worde of God, that liuely foode of mannes ſoule, wherby thei maie learne vnfainedly, and accordyng to the mynde of the holy ghoſte, expreſſed in the ſcriptures, to honoz God, and to ſerue

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their Kyng, with all humilitie and subieccion, and Godly and honestly, to behaue theim selves towarde all men: Again calling to remembraunce, that the next and moſte ready waie, to expell and auoyde, as well all corrupte, vicious and vngodly liuyng, as also erroneous doctrine, tending to Superſticion, and Idolatrie, & clerely to put awaie all contentiō, whiche hath heretofore riſen, through diuerſitie of preaching, is the true ſetting furthe, and pure declaring of Gods woorde, whiche is the principall guyde and leader vnto all Godlineſſe and vertue: Finally, that all Curates, of what learning ſoeuer thei be, maie haue ſome Godly and fruitfull leſſons in a readines, to reade and declare vnto their pariſhioners, for their edifying, inſtruccion, and comfort: hath cauſed a booke of Homilies, to bee made and ſet furthe, wherein is contained certain holmeſome and Godly exhortacions, to moue the people to honor and worſhippe almightie God, and diligently to ſerue hym, euery one accordyng to their degree, ſtate, and vocacion: the whiche Homilies his Maieſtie commaundeth and ſtreightely chargeth, all •• Perſones, Vicars, Curates, and all other, hauyng ſpirituall cure, euery Sondaye in the yere, at high Maſſe, when the people be moſte gathered together to reade and declare to their pariſhioners, plainly, and diſtinctely, in ſuche ordze, as thei ſtande in the booke, (excepte any Sermon bee preached) and then for that cauſe onely, and for none other, the readyng of the ſaid Homilie, to bee differred vnto the nexte Sondaye folowyng. And when the forſaid booke of Homilies is redde ouer, the Kynges Maieſties
pleaſure

THE PREFACE.

pleasure is, that the same be repeated, and redde again, in such like sort, as was before prescribed, vnto such time, as his graces pleasure shall further be known, in this behalfe.

ALSO his maiestie commaundeth, that the said Ecclesiasticall persones, vpon the firste holy daie, falling in the weeke tyme of euery quarter of the yere, shall read his Iniuncctions openly and distinctly to the people, in maner and fourme in the same expressed: And vpon euery other holy and festiuall daie through the yere, likewise falling in the weeke tyme, thei shall recite the Pater noster, the articles of our faith, and the tenne commaundementes in Englishe, openly before all the people, as in the said Iniuncctions is specified: that all degrees & all ages, maye learne to knowe GOD, and to serue hym, accordyn to his holy woorde.

AMEN.

¶.iii.

Ca

A fruitfull exhortacion, to the readdyng and knowledge of holy scripture.

The praise of
holy scripture



The perfection
of holy scripture.

The knowledge of holy
Scripture is
necessary.

To whō the
knowledge of
holy scripture
is sweete and
pleasaunt.

Who be enemies
to holy
scripture.

In apte similitude,
declaring of whō
the scripture
is abhorred.

Unto a Christian man, there can be nothyng, either more necessarie, or profitable then the knowledge of holy scripture: forasmuche, as in it, is contained Gods true word, setting furth his glorie, and also mannes duetie. And

there is no truthe, nor doctrine, necessary for our iustification, and euerlastyng saluacion, but that is, (or maie be) drawen out of that fountain, and welle of truth. Therfore, as many as be desirous, to entre into the right and perfect waie vnto God, must applye their myndes, to knowe holy scripture, without the whiche, thei can neither sufficiently knowe God and his will, neither their office and duetie. And as drynke is pleasaunt to them, that be drie, and meate to them that be hungry, so is the readdyng, hearyng searchyng, and studyng of holy scripture, to them that be desirous to knowe God, or themselves, and to do his will. And their stomackes onely do lothe and abhorre the heauenly knowledge, and foode of Gods word, that be so drowned in worldly vanities that thei neither saue God, nor any Godlines: for that is the cause, why thei desire suche vanities, rather then the true knowledge of God. As thei that are sicke of an ague, whatsoeuer thei eat or drynke (though it bee neuer so pleasaunt) yet it is as bitter to them, as wormewood, not for the bitterness of the meat, but for the corrupt and bitter humour, that is in their awne tounge and mouth: euen so is the
sweetenesse

swetenesse of Gods woorde, bitter, not of it self, but
 onely vnto them, that haue their myndes corrupted
 with long custome of synne, and loue of this world.
 Therefore, forsakynge the corrupt iudgement of car-
 nall men, whiche care not, but for their carcasse, let
 vs reuerently heare and reade holy scriptures, whi-
 che is the foode of the soule. Let vs diligently search
 for the welle of life, in the booke of the newe and old
 Testament, and not runne to the stinkyng podelles
 of mennes tradicions, deuised by mannes imagina-
 tion, for our iustificacion and saluacion. For in ho-
 ly scripture, is fully conteined, what we ought to do
 and what to eschewe, what to beleue, what to loue,
 and what to loke for at Gods handes at length. In
 those booke wee shall finde the father, from whom
 the sonne, by whom, and the holy ghoste, in whom,
 al thynges haue their beyng and conseruacion, and
 these thre persones, to be but one God, and one sub-
 stance. In these booke, we may learne to knowe our
 selves, how vile and miserable we be, & also to know
 God, how good he is of hymself, and how he commu-
 nicateth his goodnes vnto vs, and to all creatures.
 We maye learne also in these booke, to know Gods
 wil and pleasure, as muche as (for this present tyme)
 is conuenient for vs to knowe. And (as the greate
 clerke, and Godly preacher saint Ihon Chrysostō
 saith) whatsoeuer is required to saluacion of man,
 is fully conteined in the scripture of God. He that
 is ignoraunte, maye there learne and haue knowe-
 ledge: he that is harde harted, and an obstinate syn-
 ner, shall there finde eternall tormentes, (prepared
 of Gods iustice) to make hym affraid, & to mollifie
 hym

An exhortaciō
 vnto the dilige-
 gent reading
 hearing, and
 searching of
 the holy scrip-
 tures
 March. iiii.

The holy scrip-
 ture is a suffi-
 cient doctrine
 for our salua-
 tion.
 What thynges
 wee maye
 learne in the
 holy scripture

AN EXHORTATION.

hym. He that is oppressed with misery in this world shall there find relief in the promises of eternal life, to his great consolation & comfort. He that is wounded (by the deuill) vnto death, shall find there, medicine, wherby he maie be restored again vnto health. If it shal require to teach any truth, or reprove false doctrine, to rebuke any vice, to comend any vertue, to geue good counsaile, to comfort, or to exhort, or to do any other thyng, requisite for our saluacion, all those thynges (saith S. Chrysostom) we maie learne plentifully of the scripture. There is, (saith Fulgentius) abundantly enough, both for men to eate, and children to sucke. There is, whatsoeuer is conuenient for all ages, and for al degrees, & sortes of men. These booke therfore, ought to be much in our handes, in our eyes, in our eares, in our mouthes, but mooste of all, in our hartes. For the scripture of God is the heauely meate of our soules, the hearyng and keepng of it, maketh vs blessed, sanctifieth vs, and maketh vs holy: it couerteth our soules, it is a light lanterne to our fete, it is a sure, a constant, and a perpetuall instrument of saluacion: it geueth wisdom to the humble & lowly hartes, it comforteth, maketh glad, chereth and cherisheth our consciences, it is a more excellent iewell or treasure, then any golde or precious stone, it is more sweter then hony, or hony combe, it is called the best parte, whiche Marie did chose, for it hath in it, euerlastyng comforte. The wordes of holy scripture, be called wordes of euerlastyng life: for thei be Gods instrumente, ordeined for thesame purpose. Thei haue power to conuerste through Gods promise, & thei be effectuell, through Gods

Holy Scrip-
ture minis-
teth sufficient
doctrine for al
degrees and
ages.

Matth. iiii.
Luke. xi.
Ihon. xvi.
Psalme. xix.

What com-
modities and
profiteth, the
knowledge
of holy scrip-
ture bringeth.

Luke x.
Ihon. vi.

Collo. i.

AN EXHORTACION

Gods assistance: And, (beyng receyued in a faithful
 harte) thei haue euet an heauely spiritual working
 in them, thei are liuely, quicke and mightie in ope-
 ration, and sharper then any two edged swourde, &
 entereth through, euen vnto the diuiding a sonder
 of the soule, and the spirite, of the ioyntes, and the
 mary. Chyste calleth him a wise buylder, that buil-
 deth vpon his woozde, vpon his sure and substan-
 ciall foundation. By this worde of God, we shalbe
 iudged: for the worde that I speake, (saith Chyist)
 is it, that shal iudge in the laste daie. He that kepeth
 the worde of Chyist, is promised the loue and fauor
 of God, and that he shalbe the mansion place, or tē-
 ple of the blessed Trinitie. This worde, whosoever
 is diligent to reade, and in his hart to printe that he
 readeth, the great affeccio to the transitorie thinges
 of this world, shalbe minished in him, and the great
 desire of heauenly thinges, (that be therein promised
 of God) shal encrease in hym. And there is nothing,
 that so muche establieth our faith, & trust in God,
 that so muche conserueth innocēcie, and purenes of
 the hart, and also of outwarde godly life & conuer-
 sacion, as continuall reading & meditacion of Gods
 woozde. For that thyng, which (by perpetuall vse of
 reacyng of holy scripture, and diligent searchyng
 of thesame) is depely printed, & grauen in the harte,
 at length turneth alinoste into nature. And mozeo-
 uer, the effecte and vertue of Gods woozde, is to il-
 luminate the ignoraunte, & to geue moze light vnto
 them, that faithfully and diligently reade it, to com-
 fort their hartes, and to encourage them to perfozme
 that, which of God is commaunded. It teacheth pa-
 cience

Hebre. liii.

Matth vii.

Ihon. xii.

Ihon. xliii.

B. J.

i. Reg. xiiii

ii. Para. xx

i. Cor. xv.

i. Ihon. v.

Who profit

moſte in rea

dyng Gods

woorde.

cience in all aduerſitie, in proſperitie, humbleneſſe: what honoz is due vnto God, what mercy & charitie, to our neighbor. It geueth good counſail in all doubtfull thinges. It ſheweth, of whome we ſhall loke for ayde and helpe, in all perils, and that God is the ouely geuer of victory, in all battailes, & temptacions of our enemies bodely and ghoſtely. And in readyng of Gods woorde, he moſte proffiteth not alwaies, that is moſt ready in turnyng of the boke, or in ſaynge of it without the booke, but he that is moſte turned into it, that is moſte inſpired with the holy Ghoſte, moſte in his hart and life, altered and transformed into that thyng, whiche he readeth: he that is daily leſſe and leſſe proude, leſſe yrefull, leſſe couetous, and leſſe deſirous of worldly & vain pleaſures: he that daily (forſaking his olde vicious life) encreaſeth in vertue, more & more. And to be ſhorſe, there is nothyng, that more maiteineth Godlines of the mynde, & expelleth vngodlineſſe, then doeth the continual reading, or hearing of Gods woorde, if it be ioyned with a godly mynd, and a good affeccion to know and folow Gods wil. For without a ſynge eye, pure intent & good mynde, nothyng is allowed for good before God. And on the otherſide, nothing more obſcureth Chriſte, and the glory of God, nor induceth more blindeneſſe, and al kyndes of vices, then doeth the ignoraunce of Gods woorde. If we profeſſe Chriſte, why be we not aſhamed to be ignorant in his doctrine ſeyng that euery mā is aſhamed, to be ignorant in that learnyng, which he profeſſeth: That man is aſhamed, to be called a Philoſopher, whiche readeth not the bookes of Philoſophie,

Eſaie. v.

Mat. xxii.

i. Cor. xiiii

What incom

modities, the

ignoraunce of

Gods woode

bringeth.

phie, and to be called a Lawyer, an Astronomer,
 or a Philicion, that is ignorant in the bookes of
 Lawe, Astronomie, and Philosophie. How can any man
 then say, that he professeth Christe, and his religiō,
 if he wil not applie hymself, (as farfurthe as he can
 or maye conueniently) to reade and heare, and so to
 knowe the bookes of Christes Gospel and doctrine.
 Although, other sciences be good, and to be learned
 yet no mā can denie, but this is the chiefe, & passeth
 all other incomparablie. What excuse shal we ther-
 fore make, (at y^e laste day before Christ) that delight
 to reade, or heare mennes phantasies & inuencions,
 more then his moste holy Gospel, and wil synde no
 tyme to do that, whiche chiefly (aboue all thynges)
 we should do, and will rather reade other thynges,
 then that, for the whiche, we oughte rather to leaue
 reading of al other thynges. Let vs therefore applie
 our selves, as farfurth as we cā haue time & leasure,
 to knowe Gods woorde, by diligent hearynge and
 readyng therof, as many as professe God, and haue
 faith and trust in hym. But thei that haue no good
 affection to Gods woorde, (to colour this their fa-
 ulte) alledge commonly, twoo vayne and fained ex-
 cuses. Some go about to excuse them, by their awn
 frailtenesse, and fearfulnesse, sayyng: that thei dare
 not reade holy scripture, lest, throughe their igno-
 raunce, thei should fal in to any error. Other pretē-
 de, that the difficultie to vnderstande it, & the hard-
 nes therof, is so great, that it is mete to be red, onely
 of clerkes and learned men. As touchyng the fyrst:
 Ignoraunce of Gods woorde, is the cause of all er-
 ror, as Christe hymselfe affirmed to the Sadduces,

Gods woorde
 excelleth al sci-
 ences.

Main excuses
 dissuadyng
 frō the know-
 ledge of gods
 woorde.
 The firste.

The seconde.

Matt. xxii. saynge: that thei erred, because thei knewe not the scripture. How should thei then escheue error, that will be still ignoraunt? And how shoulde thei come out of ignoraunce, that will not reade nor heare that thing, which should geue them knowledge? He that now hath most knowledge, was at y first ignoraunt, yet he forbare not to reade, for feare he shoulde fall into error: but he diligently redde, lest he should remain in ignoraunce, & through ignoraunce, in error.

AND if you will not knowe the truth of God, (a thyng mooste necessary for you) least you fall into error, by thesame reason you maie then lye still, & neuer go, least (if you go) you fall in the myze, nor eate any good meate, leaste you take a surfet, nor sowe your corne, nor labor in youre occupation, nor vse your marchaundise, for feare you lose your seide, your labor, your stocke, and so by that reason, it shoulde be best for you to liue idely & neuer to take in hãde, to do any maner of good thing, least peraduenture some euill thyng maie chaunce therof. And if you be afrated to fall into error, by readyng of holy Scripture, I shall shewe you, how you maie reade it, without daunger of error. Reade it humbly, with a meke and a lowly hart, to the intet you maie glorifie God, and not your self, with the knowledge of it: & reade it not without daily praiyng to God, that he would direct your readyng to good effect, & take vpon you, to expounde it no further, then you can plainly vnderstande it. For (as s. Augustyne saith) the knowledge of holy scripture is a great, large, & high palace, but the dooze is very lowe: so that the high and arrogant man, canot runne in, but he must stoupe.

How, mooste
commodious
ly and with-
out all perill,
the holy scrip-
ture is to be
redde.

stoupe lowe, and hūble himself, that shal entre into
 it. Presumpcion and arrogancie, is the mother of al
 erroꝝ, and humilitie, nedeth to feare no erroꝝ. For hu
 militie will onely seatche, to knowe the truth, it will
 seache, and will conferre one place with another: &
 where it cannot finde the sense, it will pray, it wil in-
 quire of other that knowe, and will not presumpte-
 ously and rashely define any thyng, whiche it kno-
 weth not. Therfore, the humble man maie seache
 any trueth, boldly in the scripture, without any dan-
 ger oꝝ erroꝝ. And if he be ignoꝝaunte, he oughte the
 moꝝe to reade & to seache holy scripture, to brynge
 hym out of ignoꝝaunce. I saie not naye, but a man
 maie prosper, with onely hearing, but he may much
 moꝝe prosper, with both hear yng & readyng. Thys
 haue I saied, as touchyng þe feare to reade, through
 ignoꝝaunce of the persone. And concernyng the diffi-
 cultie of scripture, he that is so weake, that he is not
 able to brooke strong meate, yet he maie sucke the
 swete and tender mylke, and differre the rest, vntyll
 he waxe stronger, and come to moꝝe knowlege. For
 God receiueth the learned and vnlearned, & casteth
 awaie none, but is indifferēt vnto all. And the scrip-
 ture is ful, aswel of lowe valleis, plain wates, and
 easie for euery man to vse, and to walke in, as alsoo
 of high hilles and mountaines, whiche fewe men ca-
 ascend vnto. And who soeuer geueth his mynde to
 holy scriptures, with diligēt studie and feruent de-
 sire, it cannot be, (saith saincte Ihon Chrysostome)
 that he should be destitute of helpe. For either God
 almightie will sende him some Godly doctoꝝ, to in-
 structe him, as he did to instructe Eunuchus, a no-

Scripture in
 some places
 is easie, and
 in some pla-
 ces hard to be
 vnderstande.

God leaueth
 no man vn-
 taught, that
 hath a good
 wil to knowe
 his woꝝde.

ble man of Ethiope, & tresorer vnto Quene Candace, who hauyng a great affeccio to reade the scripture, (although he vnderstode it not) yet for the desire, that he had vnto Gods woorde, God sente hys Apostle Philippe, to declare vnto hym y true sense of the scripture, that he redde: Or eis, if we lacke a learned man, to instructe and teache vs, yet God hymself from aboue, wil geue light vnto our myndes, & teache vs those thynges, whiche are necessary for vs, and wherin we be ignoraunt. And in another place, Chrysostome saith: that mannes humain and worldly wisdom, or sciēce, nedeth not to the vnderstandyng of scripture, but the reuelacio of the holy Ghoste, who inspireth the true sense vnto them, that with humilitie and diligēce do searche therfore. He that asketh, shall haue, & he that seketh, shall finde, & he that knocketh, shall haue the dooze open. If we reade once, twise, or thrise, and vnderstande not, let vs not ceasse so, but still continue readyng, praiyng asking of other, & so by still knockyng, (at the laste) the doze shall be opened (as saint Augustine saith). Although many thynges in the scripture, be spoken in obscure misteries, yet there is no thing spokē vnder darke misteries, in one place, but the self same thyng in other places, is spoken moze familiarly & plainly, to the capacite, bothe of learned & vnlearned. And those thinges in the scripture that be plain to vnderstande, and necessarie for saluacion, euery mans duetie is to learne them, to print them in memory, and effectually to exercise them. And as for the obscure misteries, to be contented to be ignoraunt in them, vntill suche tyme as it shall please God, to open

Howe know
ledge of scrip-
ture may be
attained vnto

Matth. vii.

A good rule
for the vnder-
standyng of
the scripture.

No mā is ex-
cepted fro the
knowledge of
Gods will.

AN EXHORTATION.

open those thynges vnto him. In the meane reason, if he lacke either aptnes or opportunitie, God will not impute it to his folly, but yet it behoueth not, that suche as be apte, shoulde sette aside readynge, because some other be vnapt to reade: Neuerthelesse, for the difficultie of suche places, the readynge of the whole, ought not to be set a parte. And brievely to conclude, (as saint Augustine saith) by the scripture, al men be amended: weake men be strengthened, and strong men be comforted. So that surely, none be enemies to the readynge of Gods woorde, but suche, as either be so ignoraunt, that thei know not how wholsome a thyng it is, or els be so sicke, that thei hate the moste comfortable medicine, that shoulde heale them: Or so vngodly, that thei would wishe the people, still to continue in blyndnesse, and ignoraunce of God.

What persons would haue ignoraunce to continue.

THVS we haue brievely touched some part of y^e commodities of gods holy woorde, which is one of gods chief & principal benefites, geuen & declared to man-kynde, here in earth. Let vs thanke god hartely, for this his greate and speciall gifte, beneficiall fauor, and fatherly prouidence. Let vs be glad to reuiue this precious gifte, of our heauenly father. Let vs heare, reade, & knowe, these holy rules, iniunciōs, and statutes of our christian religion, and vpo that we haue made profession to God at oure baptism. Let vs with feare, & reuerence laie vp (in the cheste of our hartes) these necessarie and fructfull lessons. Let vs night and daye muse, and haue meditacion, and contemplacion in them. Let vs ruminare, and (as it were) chewe the cudde, that we maye haue the

The holy scripture is one of gods chief benefites.

The righte readynge, vse, and fructfull studyng i holy scripture, Psalm. i.

swete

TO SCRIPTURE.

Sweete pence, spirituall effect, mary, hony, kernell, taste, comfort, and consolacion of them. Let vs stape, quiet, and certify our consciences, with the moste infallible certaintie, truthe, and perpetual assuraunce of them. Let vs praise to God, (the onely aucthor of these heauenly meditations) that we maie speake, thynke, beleue, liue, and depart hence, accordyng to the wholsome doctrine, and verities of them. And by that meanes, in this worlde we shall haue Gods proteccio, fauor, and grace, with the vnspeakable solace of peace, and quietnesse of conscience:

And after this miserable life,

we shal enioye the endlesse blisse

& glozie of heauen, which,

he graunt vs all, that

died for vs all, Ie-

sus Christe, to

whome,

with the fa-

ther, and holy Ghost,

be all honoz and glozie,

bothe nowe and euerlastingly.



AMEN.



¶ An

CAn Homilie of the miserie of all man-
kynd, and of his condemnation to death
euerlastyng, by his awne synne.



he holy ghost, in writyng the holy
scripture, is in nothyng more dili-
gent, then to pulle doune mannes
bainglozy, and pryde, whiche, of al
vices, is most vniuersally grafted
in al mankynd, euen from the first
infeccion of our first father Adam.

And therfore, we reade in many places of scripture,
many notable lessons against this old rooted vice,
to teache vs the moste commendable vertue of hu-
militie, howe to knowe our selves, and to remembre,
what we be of our selves. In the boke of Genesis, al Gene. iii.
mighty god geueth vs al, a title & name in our great
graund father Adam, which ought to admonish vs
al, to considre what we be, wherof we be, fro whence
we came, & whether we shal, sayng thus: in y sweat
of thy face, shalt thou eate thy bread, til thou be tur-
ned again into the ground: for out of it wast thou ta-
ken, in asynuche as y art dust, & into dust shalt thou
be turned again. Here (as it wer in a glasse) we maie
learne to know our selves, to be, but ground, yearth, &
ashes, & that to yearth and ashes, we shal returne.

ALSO, the holy patriarcke Abrahā, did well re-
membre this name and title, dust, yearth, and ashes
appoynted and assigned by God, to all mankynde:
and therfore he calleth hymself by that name, when Iudith. iiii.
and. ix.
Iob. xlii.
Hierem. vi.
and xxv.
he maketh his earnest praiet for Sodome and Go-
more. And we read, that Iudith, Hester, Job, Hiere-
mie, with other holy men and womē, in the old Te-

C. j.

stameht,

Sapient. vii

Esaie: xl.

Job. xiiii.

stament, did vse sacke cloth, and to cast dust and ashes, vpon their heddes, when thei bewailed their synfull liuyng. Thei called & cried to God for help, and mercie, with suche a ceremonie of sacke clothe, duste and ashes, that thereby thei might declare to the whole worlde, what an humble and lowly estimation thei had of themselves, & how well thei remembred their name & title aforesaid, their vile, corrupt fraile nature, dust, yearth, and ashes. The boke of wisdom also, willing to pul doune our proude stomackes, moueth vs diligently to remembre our mortall and yearthly generacion, whiche we haue all of hym, that was firste made: and that all men, aswell kynges as subiectes, come into this worlde, and go out of thesame in like sorte, that is, as of our selves, full miserable, as we maie daily see. And almightie God comaunded his prophet Esaie, to make a proclamation, and crie to the whole worlde: and Esaie askyng, what shall I crie? The Lorde aunswered: crie, that all fleche is grasse, and that all the glozy of man therof, is but as the floure of the feld: when the grasse is withered, the floure falleth away, when the wynd of the lorde bloweth vpon it. The people surely is grasse, the which drieth vp, and the floure fadeth awaie. And the holy prophete Job, hauyng in himself great experience, of the miserable and sinful estate of man, doth open thesame to y^e world, in these wordes: man (saith he) that is borne of a woman, liuyng but a short tyme, is full of manifold miseries, he spryngeth vp like a floure, & fadeth again, vanyshyng awaie, as it wer a shadowe, and neuer continueth in one state. And doest thou iudge it mete, (o Lorde)

Lorde) to open thyne eyes vpon suche a one, and to
 bring hym to iudgement with thee: Who can make
 hym cleane, that is conceived of an vncleane seede:
 And all men of their euilnesse and natural prouesse,
 wer so vniuersally geuen to sinne, that (as the scrip-
 ture saith) God repeted that euer he made man. And Ge. v. & vi
 by synne, his indignacion was so muche prouoked
 against the worlde, that he drowned all the worlde
 with Noes floud (except Noe hymself, and his litle
 houtholde.) It is not without greate cause, that the
 scripture of God, dooth so many tymes call all men.
 here in this worlde, by this woorde: yearth. O thou
 yearth, yearth, yearth, saith Jeremie: heare the word Hiere, xxiii
 of the lorde. This our right name, vocacion, & title,
 yearth, yearth, yearth, pronounced by the prophete,
 sheweth what wee bee in deede, by whatsoeuer other
 stile, title, or dignitie, men do call vs. Thus he pla-
 inly named vs, who knoweth best, both what we be
 and what we ought of right to be called. And thus
 he describeth vs, speakyng by his faithfull Apostle
 S. Paule: all men, Jewes, and Gentiles, are vnder Roma. iii.
 syn, ther is none righteous, no, not one: ther is none
 that vnderstandeth, there is none that seketh after
 God, thei are al gone out of the way, thei are al vn-
 profitable, ther is none that doth good, no, not one:
 their throte is an open sepulchre, with their tōgues
 thei haue vsed craft & deceit, the poyson of serpen-
 tes is vnder their lippes, their mouth is full of cur-
 syng and bitternes, their fete are swift to shed bloud
 destruccio and wretchednes are in their waies, and
 the waie of peace, haue thei not knowen: there is no
 feare of God befoze their eyes. And in another place Roma. xi.

- Gala.iii. **S.** Paule writeth thus: God hath wrapped all nations in vnbelefe, that he migh haue mercy on all.
- Ephe.ii. The scripture concludeth all vnder synne, that the promise by y^e faith of Iesus Christ, should be geuen vnto theim that beleue. **S.** Paule in many places, painteth vs out in our colours, calling vs the children of the wrath of God, when we be borne: sayng also, that we canot thinke a good thought of our selves, muche lesse we can saie wel, or do wel of our selves. And the wiseman saith in the booke of Proverbs: the iust man falleth seue times a day. The most tried & approued man Job, feared all his workes.
- Luke.i. **S.** Ihon the Baptist, beeyng sanctified in his mothers wōbe, and praised before he was borne, called an angell, and great before the lord, replenished euē from his birthe with the holy ghost, the preparer of the way for our sauioz Christ, and commēded of our sauioz Christ, to be more then a prophet, & the greatest that euer was borne of a woman: yet he plainly graūteth, that he had nede to be washed by Christ: he worthily extolleth and glorifieth his Lorde and master Christ, and humbleth hymself, as vnworthy to vn buckle his shoues, and geueth all honoz and glozy to God. So doth **S.** Paule, bothe oft and euidently confesse hymself, what he was of himself euer geuyng (as a moſte faithfull seruaunt) all praise to his maister and sauioz. So doth blessed .**S.** Ihon the Euangelist, in the name of hymself, and of all other holy men (be thei neuer so iust) make this open confession: if we saie, we haue no synne, we deceiue our selves, and the truthe is not in vs: if we knoweledge our synnes, God is faithfull and iust, to forgeue vs
our

out synnes, and to cense vs fro al vnrighteousnes; if we saie, we haue not synned, we make hym a liar, and his worde is not in vs. Wherfore the wiseman in the boke called Ecclesiastes, maketh this true & generall confession: there is not one iust man vpon the yearth, that doth good, and synneth not. And. s. Eccle. vii.
 Dauid is ashamed of his synne, but not to confesse his sinne. How oft, how earnestly, & lamentably doth he desire gods great mercy, for his great offences, & that God should not entre into iudgemēt with him. Psalm. li.
 And again, how well weigheth this holy man his synnes, when he confelleth, that thei bee so many in numbre, and so hid, and hard to vnderstande, that it is in maner vnpossible, to knowe, vtter, or numbre them. Psalm. xix.
 Wherfore, he hauing, a true, earnest, and depe contemplacion and consideracion of his sinnes, and yet not comynge to the botome of them, he maketh supplicatiō to God, to forgeue him his priuy, secret hid sinnes: to the knowledge of the whiche, he canot attein vnto. He weigheth rightly his sinnes, fro the original roote, & spring hed, perceiuyng inclinaciōs prouocaciōs, stirrynges, stingynges, buddes, braunches, dregges, infeccions, tastes, felinges, and sentes of them, to continue in hym stil. Psalm. li.
 Wherfore he saith, marke & behold, I was cōceiued in synnes: he saith not sinne, but in the plural nūbre, sinnes, forasmuch as out of one (as fountain) spryngeth all the reste.

AND our sauioz Christ saith: there is none good but God, and that we can do nothyng that is good, without hym, noz no man can com to the father, but by hym. He commaundeth vs all to saie, that we be vnprofitable seruauntes, whē we haue doen al that

Luke. xviii

Matth. ix.

Matth. xii.

Matth. xv.

Galat. v.

we can do. He preferreth the penitēt **P**ublicane, be-
 fore the proude, holy, & glorious **P**harisey. He cal-
 leth hymself a phisicion, but not to them þe whole,
 but to them that be sicke, and haue nede of his salue
 for their soze. He teacheth vs in our praiers, to re-
 knowledge our selves synners, & to aske forgeuenes
 and deliuerance from all euilles, at our heauenly
 fathers hande. He declareth that the synnes of oure
 awne hartes, do defile our awne selves. He teacheth
 that an euill worde or thought, deserueth condemp-
 nation, affirmyng, that we shall geue an accompte,
 for euery idle worde. He saith, he came not to saue,
 but the shepe that wer vtterly losse, and cast awaie.
 Therfore, fewe of the proude, iust, learned, wise, per-
 fect, and holy **P**hariseis, wer saued by hym, because
 thei iustified themselves, by their couinterfeit holines
 before men. Wherefore (good people) let vs beware
 of suche hypocrisy, vainglozy, and iustifyng of our
 selves. Let vs loke vpō our fete, and then, doune pe-
 cockes fethers, doune proude harte, doune vile clay
 fraile and bzitle vessels. Of our selves, we be crabbe
 trees, that can bryng furth no apples. We be of our
 selves, of suche yearth, as can bryng furthe, but we-
 des, nettles, bzābles, bziers, cocke and darnell. Oure
 frutes be declared in the. v. Chap. to the Gala. We
 haue neither faith, charitie, hope, pacience, chastitie,
 nor any thyng els that good is, but of God: & ther-
 fore, these vertues be called there, the frutes of the
 holy ghost, and not the frutes of man. Let vs ther-
 fore, acknowledge our selves before God, (as we be
 in dede) miserable and wretched synners. And let vs
 earnestly repent, and humble our selves hartely, and
 crie

etie to **GOD** for mercie. Lette vs all confesse with
 mouthe and harte, that we be full of imperfeccions.
 Let vs know our awn workes, of what imperfecciō
 thei be, & then we shall not stande foolishly, and ar-
 rogantly, in our awne conceytes, nor challenge any
 part of iustificacion, by our merites or workes. For
 truly, there be imperfecciōs in our best workes: we
 do not loue God, so muche as we are bounde to do,
 with all our hart, mynd, and power: we do not feare
 God, so muche as we ought to doo: we do not praise
 to God, but with greate and many imperfeccions:
 we geue, forgeue, beleue, liue, and hope vnperfectly:
 we speke, thinke, & do vnperfectly: we fight against
 the deuill, the worlde, and the flesh, vnperfectely.
 Let vs therfore, not be ashamed to confesse plainly,
 our state of imperfeccion: yea, let vs not be ashamed
 to confesse imperfeccion, euen in all our awne best
 workes. Let none of vs be ashamed, to say with ho-
 ly. s. Peter: I am a sinfull man. Let vs all saie with
 the holy prophete Dauid: we haue synned with our
 fathers, we haue doen amisse, & dealt wickedly. Let
 vs all make open cōfession, with the prodigal sonne
 to our father, and saie with hym: we haue synned a-
 gainst heauen, and before the, (O father) we are not
 worthy to be called thy sonnes. Let vs all saie, with
 holy Baruch: O Lorde our God, to vs is worthily
 ascribed, shame and confusion, & to thee, righteous-
 nes: We haue synned, we haue doen wickedly, we
 haue behaued ourselues vngodly, in all thy righte-
 ousnes. Let vs al saie with the holy prophet Dani-
 ell: O Lorde, righteousness belongeth to thee, vnto
 vs belongeth confusion. We haue synned, we haue
 been

Luke v.
 Psalm. cvi.

Luke. xv.

Baruch. ii.

Daniel. ix.

been naughtie, we haue offended, we haue fled from thee, we haue gone backe from al thy pzeceptes, and iudgementes. So we learne of all good men in holy scripture, to humble our selves: and to exalt, extol praise, magnifie, and glorifie God.

THVS we haue heard, how euill we be of our selves: how, of our selves, and by our selves, we haue no goodnes, helpe, nor saluacion, but cōtrariwise, sinne dampnacion, and death euerlastyng: whiche, if we depely weigh & consider, we shall the better vnderstande the great mercy of God, and how our saluacion cōmeth onely by Christ. For in our selves (as of our selves) we find nothyng, wherby we may be deliuered frō this miserable captiuitie, into the whiche we were caste, thzoughe the enuie of the deuill, by transgressyng of Gods commaundemēt, in our first parent Adam. We are all become vncleane, but we all are not able to clense our selves, nor to make one another of vs cleane. We are by nature, the childzē of Gods wrathe, but we are not able to make oure selves the children, and inheritors of Gods glozie. We are sheepe that ronne astraye, but we cannot of our awn power come agayn to y^e shepfold, so great is our imperfeciō & weakenes. In our selves therefore maie not we glozie, which (of our selves) are nothyng but synful: Neither we maie reioyse, in any woorkes that we do, which al be so vnperfect & vnpure, that thei are not able to stāde, betoze the righteous throne of God, as the holy Prophete Dauid saith: entre not into iudgemēt with thy seruaūt, O Lord, for no man that liueth, shalbe founde righteous in thy iight. To God therefore, muste we flee, or
els

ii. Cori. iii.

Psal. i.

Ephe. ii.

i. Pet. ii

Psal. cxliiii

els shall we neuer finde peace, reste & quietnesse of
 conscience, in our hartes. For he is the father of mer- ii Cori. i.
 cies, and God of all consolacion. He is the Lorde,
 with whome is plenteous redempciō. He is y^e God, Psal. cxxx.
 whiche of his awne mercie saueth vs, & setteth oute
 his charitie, & exceadyng loue towardes vs, in that
 of his awne voluntary goodnes, when we were pe-
 rished, he saued vs, and prouided an euerlastyng
 kyngdom for vs. And all these heauenly treasures,
 are geuen vs, not for our awne deserttes, merites, or
 good dedes (whiche of our selves, we haue none) but
 of his mere mercy, frely. And for whose sake? True-
 ly, for Iesus Christes sake, y^e pure & vndefiled lābe
 of God. He is that dearly beloued sonne, for whose
 sake, God is fully pacified, satisfied, and sette at one
 with man. He is the lambe of God, which taketh a- Ihon. i.
 waie the synnes of the world: of whom onely, it may
 be truely spoken, that he did all thinges well, and in i. Pet. ii
 his mouth was found no craft nor subtiltie. None, Ihon. xiii.
 but he alone, may saie, the prince of the worlde came
 and in me he hath nothyng. And he alone maye saie Ihon. viii.
 also: which of you shal reprove me of any faulte. He
 is that high & euerlastyng prieste, which hath offe- Hebre. vii.
 red hymself once for all, vpon the aulter of y^e Crosse,
 & with that one oblaciō, hath made perfect for euer-
 more, them that are sanctified. He is the alone me- i. Ihon. ii.
 diator, betwene God and man, which paid our rā-
 som to God, with his awne bloud, & with that hath
 he censed vs all from synne. He is the Physicion,
 whiche healeth alr oure diseases. He is that sauior, March. i.
 which saueth his people from all their synnes. To
 be shor, he is that flowyng, & mozte plenteous fou- Ihon. i.
 D. J. tain,

Ihon. i.

tain of whose fulnesse, all we haue receiued. For in hym alone, are all the treasures of the wisdom, and knowledge of God hidden. And in him, and by him, haue we from God the father, all good thinges, pertaining either to the body, or to the soule. O howe muche are we bounde, to this our heauenly father, for his great mercies, whiche he hath so plenteously declared vnto vs, in Christe Iesu our Lord and sauior: What thanks worthy and sufficient can we geue to him: Let vs all with one accord, burst out with ioyfull voyces, euer praisynge & magnifynge this Lord of mercy, for his tendre kyndenesse shewed to vs, in his derely beloued sonne, Iesus Christe our Lorde.

HETHERTO haue we hearde, what we are of our selves: verely, synful, wretched, and dampnable. Again we haue hearde, howe that of our selves, and by our selves, we are not able, either to thike a good thought, or worke a good dede, so that we can finde in our selves, no hope of saluacion, but rather whatsoever maketh vnto our destruccio. Again we haue heard, the tender kyndenesse & great mercye of God the father towards vs, and how beneficiall he is to vs, for Christes sake, without our merites or desertes, euen of his awne meere mercy and tender goodness. Now, howe these exceedynge greate mercies of God, set abrode in Christ Iesu for vs, be obteyned, and how we be deliuered, fro the captiuitie of sinne, death, and helle, it shall more a large (with Gods helpe) be declared in the next Homelie. In the meane season, yea, and at al times, let vs learne to know our selves, our frailtie and weakenesse, without any ostentacion,

ostentaciō, or boastyng of our awne good deedes, &
 merites. Let vs also knowledgē, the excedding mer-
 cie of God towarde vs, & confesse, that, as of oure
 selves, commeth all euill and dampnacion, soo like-
 wise of hym, commeth all goodnes and saluacion,
 as God hymself saith, by the Prophete Oze: **O** *Ozee. iiii.*
 Iſrael, thy destruccion commeth of thy self, but in me
 onely, is thy helpe and comfort. If we thus

humbly submit our selves in the sighte of
 God, we maye be sure, that in the ty-
 me of his visitacion, he will lifte
 vs vp vnto the kyngdome of
 hys derely beloued sonne

Christ Iesu our lord:

**To whome with
 the father**

and

**the holy Ghost,
 be all honoure, and
 glorie for euer.**

AMEN.

¶

D. is.

Can

An homelie of the saluacion of
mankynde, from synne and death euer=
lastyng, by onely Chyste our sauioꝝ.



Because all men be synners, and
offenders against God, and brea=
kers of his lawe and comaunde=
mentes, therfoze can no mā by hys
awne actes, woozkes, and dedes,
(seme thei neuer so good) be iusti=
fied, and made righteous befoze

God: but euery man of necessitie is constrained to
seke foꝝ another righteousness, oꝝ iustificacion, to be
receiued at Gods awne handes, that is to saie, the
remission, pardon, and foꝝgeuenesse of his synnes &
trespasses, in suche thynges as he hath offended.

And this iustificacion oꝝ righteousness, whiche we
so receiue by gods mercy, and Chyistes merites, em=
braced by faith, is taken, accepted, and allowed of
God, foꝝ our perfect and full iustificacion. Foꝝ the
moze full vnderstandyng hereof, it is oure partes &
duetie: euer to remember the greate mercy of God,
how that (all the worlde beyng wrapped in synne,
by breakyng of the lawe) God sent his onely sonne,
our sauioꝝ Chyist into this worlde to fulfill the law
foꝝ vs: & by shedyng of his most precious bloudde,
to make a sacrifice and satisfaccion, oꝝ (as it may be
called) amendes, to his father foꝝ our synnes: to as=
swage his wrathe & indignacion, conceiued against
vs, foꝝ the same. In somuche that infantes, beyng
baptised and dyng in their infancie, are by this sa=
crifice, wasshed from their synnes, brought to Gods
fauoꝝ, and made his childzen, and inheritoꝝ of hys
kyngdome

The efficacy
of Chyistes
Passion and
Oblacion,

kyngdome of heauen. And thei whiche actually do synne after their baptisme, when thei conuert & turne again to God vnfainedly, thei are likewise washed by this sacrifice from their sinnes, in such sorte, that there remaineth not, any spot of synne, & shalbe imputed to their dampnacion. This is that iustificacion, or righteousnesse, whiche saint Paule speaketh of, when he saith: No man is iustified, by the workes of & lawe, but frely by faith in Iesus Christ. And again he saith: we beleue in Christ Iesu, that we be iustified frely, by the faith of Christ, and not by the workes of the lawe, because that no man shalbe iustified, by the workes of the lawe. And although this iustificacion, be fre vnto vs, yet it cometh not so frely vnto vs, that there is no raunsom paid therfore at all. But here maie mannes reason be astonied, reasonyng after this fashon: If a raunsome be paid for our redemption, then it is not gotten vs frely: For a prisoner that payeth his raunsome, is not let go frely, for if he go frely, then he goth without raunsom: for what is it els to go frely, then to be set at libertie, without payment of raunsome.

THIS reason is satisfied by the greate wisdom of God, in this misterie of our redemption, who hath so tempered hys iustice and mercy together, that he woulde neither, by his iustice condempne vs, vnto the perpetuall captiuitie of the deuill, and his prison of hell, remediles for euer, without mercy: nor by his mercy, deliuer vs clerely, without iustice, or payment of a iuste raunsome: but with his endlesse mercy, he ioyned his moste vpright and equall iustice. His great mercy is shewed vnto vs, in deliueyrnge

vs from our former captiuitie, without requyringe of any raunsome to be paied, or amēdes to be made, vpon our partes: whiche thyng, by vs had been impossible to be doen. And wheras it lay not in vs that to do, he prouided a raunsome for vs, that was, the moste precious body and bloud of his awne moste dere and best beloued sonne Iesu Christ: Who besides his raunsome, fulfilled the lawe for vs perfectly. And so the iustice of God, and his mercie dyd embrace together, and fulfilled the misterie of oure redemption. And of this iustice and mercy of God knitte together, speaketh saint Paule, in the thirde

Roma.iii. Chapiter to the Romayns: All haue offended, and haue nede of the glory of God, iustified frely by his grace, by redēpcion, which is in Iesu Christ, whome God hath set furth to vs, for a reconciler, and peace maker, thzough faith in his bloud, to shew his righteousness. And in the.x. Chapiter: Christ is the ende of the lawe, vnto righteousness, to euery man that beleueth, And in the.viii. Chapiter: That whiche was impossible by the lawe, in as muche as it was weake by the fleshe, God sendyng his awne sonne, in the similitude of sinful fleshe, by synne, dampned syn in the fleshe, that the righteousness of y^e lawe might be fulfilled in vs, whiche walke not after the fleshe, but after the spirite.

Thre thynges
must go toge-
ther in oure
iustification.

IN these forsaide places, the Apostle toucheth specially thre thynges, whiche muste concurte and go together, in our iustification. vpon Gods part, his great mercy and grace: vpon Christes parte, iustice, that is, the satisfaccion of Gods iustice, or the price of our redemption, by the offeryng of his body, and shedyng

sheddyng of his bloude, with fulfillyng of the lawe,
 perfectly and thzoughly: and vpon our parte, true
 a liuely faithe, in the merites of Jesu Chzist, which
 yet is not oures, but by Gods wozyng in vs. So
 that in our iustificacion, is not onely Gods mercy
 and grace, but also his iustice, whiche the Apostle
 calleth the iustice of God, and it cōsisteth in payng
 our raunsome, and fulfillyng of the lawe: and so the
 grace of God, doth not exclude the iustice of God, in
 our iustificacion, but onely excludeth the iustice of
 man, that is to saie, the iustice of our woorkes, as to
 be merites of deseruyng our iustificacion. And ther-
 fore s. Paule declareth here nothyng, vpon the be-
 half of man, concernyng his iustificacion, but onely
 a true and liuely faithe, whiche neuertheles is the
 gifte of God, and not mannes onely woꝝke without
 God. And yet that faith, doth not exclude repētaūce
 hope, loue, dreade, and the feare of God, to be ioyned
 with faith, in euery man that is iustificed: But it ex-
 cludeth them from the office of iustificyng. So that
 although they be all present together in him that is
 iustificed, yet thei iustifie not alltogether. Nor that
 faith also, doeth not exclude the iustice of our good
 woꝝkes, necessarily to be doen afterwarde of duetie,
 towarde God (foz we are moſte bounden to serue
 God, in doynge good dedes, commaunded by him in
 his holy scripture, all the daies of our life): But it
 excludeth them, so that we maie not do them, to this
 intent, to be made good, by doynge of them. Foz all
 the good woꝝkes that we can do, be vnperfecte, and
 therfoze not able to deserue our iustificacion. But
 our iustificacion doeth come frely, by the mere mer-
 cie of

Howe it is to
 be vnderstand
 that faith iu-
 stifieth, with-
 out woꝝkes.

tie of God, and of soo greate and free mercie, that
 whereas all the worlde was not able of their selves,
 to paie any parte towardes their raunsome, it plea-
 sed our heauenly father, of hys infinite mercy, with-
 out any our deserte, or deseruyng, to prepare for vs
 the molte precious iewelles of Chzistes body and
 bloude, wherby our raunsom might be fully paid,
 the law fulfilled, and his iustice fully satisfied. So
 that Chzist is now the righteousness of al them, that
 truly do beleue in him. He for the paid their raun-
 some, by his death. He for them, fulfilled the lawe in
 his lyfe. So that now, in hym, & by hym, euery true
 chzitian man may be called, a fulfiller of the lawe,
 forasmuche as that, whiche their infirmitie lacketh,
 Chzistes iustice hath supplied. Before was decla-
 red at large, & no man can be iustified by his awne
 good woorkes, because that no man fulfilleth the
 lawe, accordyng to the full request of the lawe. And
 saint Paule, in his Epistle to the Galathiās, pro-
 ueth thesame, saynge thus: If there had been any
 law geuen, which could haue iustified, verely, righ-
 teousnesse should haue been by the lawe. And again
 he saith: If righteousness be by the law, then chzist
 died in vain. And again he saith: you that are iusti-
 fied in the law, are fallen awaie fro grace. And fur-
 thermore, he writeth to the Ephesians, on this wise:
 By grace are ye saued through faith, and that not
 of your selves: for it is the gift of God, & not of wor-
 kes, lest any mā shoulde glozie. And to be shorte, the
 summe of al Paules disputaciō, is this: that if Ju-
 stice come of woorkes, then it cometh not of grace: &
 if it come of grace, then it commeth not of woorkes.
 And

Galath. iiii.

Ephe. ii.

And to this ende, tendeth all the Prophetes, as Actes. x.
 Saincte Peter sayeth, in the tenth of the Actes:
 Of Christe, all the Prophetes (saith saincte Peter) do witnes, that throught hys name, al thei that
 beleue in hym, shall receiue the remission of syn-
 nes. And after this wyse to be iustified, onely by
 this true and liuely faythe in Christ, speaketh all
 the old and auncient aucthors, bothe Grekes and
 Latyns. Of whom I wyll specially reherse thre: *Faith onely iustifieth, is the doctrine of old doctors.*
 Hieronymus, Basil, and Ambrose. Sainct Hieronymus
 saith these wordes playnly, in the ninth Canon,
 vpon Matthew: Faith onely iustifieth. And
 Saincte Basil, a Greke auctor writeth thus:
 This is a perfect and a whole reioysing in
 God, when a man auanteth not hymself, for hys
 awne righteousness, but knowledgeth hymself, to
 lacke true iustice and righteousness, and to be iusti-
 fied by the onely faith in Christ: And Paul (saith
 he) doth glory in the contempt of his awne righte-
 ousnes, and that he loketh for hys righteousness of
 God, by faythe. *Philip. iii.*

THESE be the verie wordes of saint Basil.
 And saint Ambrose, a Latyn auctor saith these
 wordes: This is the ordinaunce of God, that he,
 whiche beleueth in Christ, should be saued, without
 woorkes, by faith onely, freely receiuyng remissio
 of hys synnes. Consider diligently these wordes:
 without woorkes, by faythe onely, freely, we recei-
 ue remission of our synnes. What can be spoke more
 plainly, then to saye: that freely, without woorkes,
 by fayth onely, we obteyn remission of our synnes?
 These and other like sentences, that we be iustified

E. f.

by

might, by his awne woorkes, take away and purge his awne synnes, and so iustifie hymself. But iustification, is the office of God onely, & is not a thing, whiche we rendre vnto hym, but whiche we receiue of hym, not whiche we geue to hym, but whiche we take of hym, by his free mercie, & by the onely merites, of his moste derely beloued sonne, our onely redemer, sauioꝝ, and iustifier, Iesus Christe. So that the true vnderstandyng of this doctrine: We be iustified freely by faith, without woorkes: or that we be iustified by faith in Christ onely, is not, that this our awne acte to beleue in Christe, or this our faith in Christe, whiche is within vs, dooth iustifie vs, and merite our iustification vnto vs (foꝝ that were to compte our selves, to be iustified by some act or vertue, that is within our selves): But the true vnderstandyng and meanyng thereof is, that although we heare Gods woorde, and beleue it: although we haue faith, hope, charitie, repentaunce, dread, and feare of God within vs, and do neuer so many good woorkes thereunto: yet we must renounce the merite of all our sated vertues, of faith, hope, charitie, and al our other vertues, and good dedes, which we either haue doen, shal do, or can do, as thynges that be farre to weake, and insufficient and vnperfecte, to deserue remission of our synnes; and our iustification, and therefore we must trust, onely in Gods mercie, and in that sacrifice, whiche our high prieste, and sauioꝝ Christ Iesus, the sonne of God, once offered foꝝ vs vpon the crosse, to obteyn therby Gods grace, and remission, aswel of our originall synne in baptisme, as of all actuall synne, committed

Justification
is the office of
God onely.

comitted by vs after our baptisme, if we truely repente and conuerte vnfainedly to hym agayn. So y^e as saint Ihon Baptiste, although he wer neuer so vertuous and Godly a man, yet in this matter of forgeuing of synne, he did put the people from him, and appoynted them vnto Christ, sayng thus vnto them: Behold, yonder is the labe of GOD, whiche taketh awaye the synnes of the world: Euen so, as greate & as Godly a vertue as y^e liuely faith is, yet it putteth vs fro it self, & remitteth o^r appoynteth vs vnto Christ, for to haue onely by him remission of our synnes, o^r iustificacion. So y^e our sayth in Christ (as it wer) saith vnto vs thus: It is not I, y^e take awaye your synnes, but it is Christe onely, & to hym onely, I send you for that purpose, renouncing therein al your good vertues, woordes, thoughtes, and woorkes, and onely puttyng your trust in Christe.

Ihon. i.

THVS you do se, that the very true sense of this proposition: We be iustified by faythe in Christe onely: (accordyng to the meanyng of the old auncient aucthors) is this: we put our faythe in Christ, y^e we be iustified by hym onely; that we be iustified by Gods free mercie, & the merites of our sauio^r Christe only, & by no vertue o^r good worke of our awne that is in vs, o^r that we caⁿ be able to haue o^r to do, for to deserue thesame, Christe himself onely, beyng the cause meritorious thereof. oo

HERE you perceiue many woordes to be vsed, to auoyd contention in woordes with the, that delighte to bzaule aboute woordes, and also to shewe the true meanyng, to auoyde euill talking & misunder-

E. iij.

standyng:

standyng: And yet peraduenture all will not serue
 with theim, that be contencious: but contēders wyl
 euer forge matter of contencion, euen when thei ha-
 ue none occasiō thereto. Notwithstandyng, suche be
 the lesse to be passed vpon, so that the rest maye pro-
 fite, which wil be moze desirous to know the truth,
 then, (when it is playn enough) to contend aboute
 it, & with contencions, and capcious cauillacions,
 to obscure & darken it. Truthe it is, that our awne
 woꝝkes, doo not iustifie vs, to speake properly of
 our iustificacion (that is to saie) our woꝝkes do not
 merite oꝝ deserue remission of our synnes, and make
 vs of vniust, iuste befoze God, But God of his me-
 re mercie, throughe the onely merites and deseruin-
 ges of his sonne Iesus Chꝛist, doth iustifie vs. Ne-
 uerthelesse, because faith doth directly sende vs to
 Chꝛiste foꝝ remission of our synnes, and that by fai-
 the geue vs of god, we embrace the promise of gods
 mercie, and of the remission of our synnes (whiche
 thyng, none other of our vertues oꝝ woꝝkes pro-
 perly doth) therfoze scripture vseth to say: that faith
 without woꝝkes doth iustifie. And foꝝ asmuch, that
 it is al one sentēce in effecte to saye: faith without
 woꝝkes, and onely faith doth iustifie vs, therfoze o-
 ld auncient fathers of the Churche, from tyme to
 tyme, haue vttered our iustificacion, with this spe-
 ache: Onely faith iustificieth vs: meanyng none
 other thyng, then saint Paule meant, whe he said:
 faith without woꝝkes iustificieth vs. And because, al
 this is brought to passe, through the onely merites
 and deseruings of our sauior chꝛist, & not through
 our merites, oꝝ through the merite of any vertue, &
 we

we haue within vs, or of any worke that cometh fro vs: therfore, in that respecte of merite & deseruing. we renoūce (as it wer) altogether again, sayth, workes, and all other vertues. For our awne imperfection, is so greate thzough the corrupciō of original synne, that al is imperfect, that is within vs: faith, charitic, hope, dreade, thoughtes, wordes & workes, and therfore, not apte to merite and deserue, any parte of our iustificacion for vs. And this forme of speakyng we vse, in the humblyng of our selves to God, and to geue all the glozy to our sauior Christ, whiche is best worthy to haue it.

HERE you haue heard the office of God in oure iustificaciō, & how we receiue it of him, frely, by hys mercie, without our deserttes, thzough true and liuely faith. Now you shall heare the office and due-tie of a christian man vnto God, what we ought on our party, to redze vnto God agayn, for his greate mercy & goodnes. Our office is, not to passe y tyme of this present lyfe vnfructfully and idly, after y we are baptised or iustified, not caryng howe fewe good workes we do, to the glozy of God, and profit of our neighbors: muche lesse it is our office, after y we be once made Christes membes, to lyue cōtrary to the same, makyng our selves, mēbres of y Deuill, walking after his inticementes, & after y suggesti-
 ons of y worlde, & y fleshe, whereby we knowe, y we do serue y worlde, & the Deuill, & not God. For that faith, which bringeth furth, (without repentance) either euill workes, or no good workes, is not a right, pure, & liuely faith, but a dedde, Deuillishe, counterfeit, and feyned saythe, as saincte Paul,
 and

That that
 preache: faith
 onelye iustify-
 fieth: doo not
 reache carnall
 libertie, or y
 we should do
 no good wor-
 kes.

The deuils
haue faith,
but not the
true faith.

Fast 20

What is the
true and iusti-
fying faith.

They that co-
ntinue in euill
liuyng, haue
not true faith

& sainte James call it. For euē the Deuilles know
& beleue, that Christ was borne of a virgin, that he
fasted forty dayes, & forty nightes, without meate &
drinke, that he wrought al kinde of miracles, decla-
ryng hymself very God: Thei beleue also, y^e Christe
for our sakes, suffered moste painful death, to rede-
me vs from eternall death, & that he rose agayn fro
death the thirde daye: Thei beleue, that he ascended
into heauen, and that he sitteth on the right hand of
y^e father, & at the laste ende of this worlde, shal come
again, and iudge bothe the quicke and the dedde. 60
These articles of our faith, the Deuilles beleue, &
so thei beleue all thinges that be writtē, in the newe
& olde Testament to be true, and yet for al this fai-
the, thei be but Deuilles, remainyng still in their
dāpnable estate, lackyng y^e very true christiā faith.
For the right & true christian faith is, not onely to
beleue that holy scripture, & al the foresaid articles
of our fayth are true, but also to haue a sure trust &
confidence in Gods mercifull promises, to be saued
from euerlastyng dampnacion by Christ: wherof
doth folowe a louyng harte, to obey his cōmaun-
dementes. And this true Christian faythe, neyther
any Deuil hath, nor yet any man, which, in the out-
ward profession of his mouth, and in hys outward
receiuyng of the Sacramentes, in comyng to the
churche, and in all other outward apparaunces, se-
meth to be a christian man, and yet in hys liuyng &
deedes, sheweth the cōtrary. For how can a man ha-
ue this true fayth, this sure truste and confidence in
God: That by the merites of Christe, hys synnes be
remitted, and he reconciled to the fauor of God, and
to be

to be partaker of the kyngdom of heauen by Christ when he liueth vngodly, and denieth Christe in his deedes. Surely, no suche vngodly man, can haue this faith & trust in God. For as thei know Christe to be the onely sauioꝝ of the worlde, so thei knowe also, that wicked men, shall not possesse the kyngdō of God: thei knowe, that God hath vnrightheousnes *Psalm. v. hate* that he will destroy all those, that speake vnruly, that those that haue doen good workes (whiche can not bee doen without a liuely faith in Christ) shall come furth into the resurreccion of life, & those that haue doen euill, shall come vnto resurreccio of iudgement: and very well thei knowe also, that to them that be contentious, & to them that will not be obedient vnto the truth, but will obey vnrightheousnes shall come indignacion, wꝛathe, and affliction. &c. Therefore, to conclude, considering the infinite benefites of God, shewed and exhibited vnto vs, mercifully without our desertes, who hath not onely created vs of nothyng, & from a pece of vile clay, of his infinite goodnes hath exalted vs (as touchyng our soule) vnto his awne similitude and likenesse: but also, wheras we wer condemned to hel, & death eternall, hath geuen his awne natural sonne, beyng *God eternal*, immortall, and equall vnto hymself, in power and gloꝝy, to bee incarnated, & to take our mortall nature vpon hym, with the infirmities of the same. And in the same nature, to suffre moste shameful and painfull death, for our offences, to thintent to iustifie vs, & to restore vs to life euerlastyng, so makyng vs also his dere beloued childꝛē, brethren vnto his only sonne, our sauioꝝ Christ, & inheritoꝝ

for euer with hym, of his eternall kyngdō of heaue.

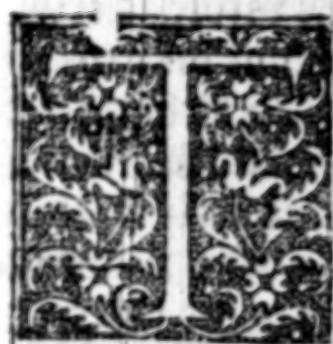
THESE greate and mercifull benefites of God (if thei be well considered) doo neither minister vnto vs occasion to be idle, and to liue without doing any good woorkes; neither yet stirreth vs, by any meanes to do euill thynges: but contrarywise, if we bee not desperate persones, and our hartes harder then stoules, thei moue vs to rendre our selves vnto God wholly, with all our wil, hartes, might and power, to serue him in all good deedes, obeyng his commaundementes, durynge our lifes: to seke in al thynges, his glory and honoz, not our sensuall pleasures and vainglory, cuer more dreading, willyngly to offende suche a mercifull God and louyng redemer, in worde, thought, or deede. And thesaied benefites of God depely considered, do moue vs, for his sake also, to be euer redy to geue our selves to our neighbors, and asmuche as lieth in vs, to studie with all our indeuor, to do good to euery man. These be the

fruites of the true faithe, to do good (asmuche as lieth in vs) to euery man. And aboue al thynges, and in all thynges, to auance the glory of God, of whom onely we haue our sanctification, iustification, saluacion, and redemption.

To whom be
euer glory,
praise
and honoz, worlde
without end.

AMEN.

A Short declaracion of the true liuely, and Christian faith.



THE firste entrie vnto God, (good faith: christian people) is through faith: whereby, (as it is declared in the laste Sermon) we be iustified before GOD. And leaste any man should bee deceiued, for lacke of right vnderstandyng hereof, it is diligently to be noted, that faith is taken in þ scripture, two maner of waies. There is one faith, whiche in scripture is called a dedde faith, whiche bringeth furth no good workes, but is idle, barraine, and vnfruitefull. And this faith, by the holy Apostle *Iames. ii.* saincte James, is compared to the faith of deuilles, whiche beleue, God to bee true, and iuste, and tremble for feare, yet thei doo nothyng well, but all euill. And suche a maner of faith, hath the wicked and naughtie christian people, whiche confesse God (as saincte Paule saith) in their mouthe, but deny hym in their deedes, beyng abhominable, and without the right faith, and to all good workes reproueable. And this faith is a perswasion and belief in mannes harte, whereby he knoweth that there is a God, and assenteth vnto all trueth of Gods moste holy worde, contained in holy scripture. So that it consisteth onely, in beleuyng of the worde of God, that it is true. And this is not properly called faith. But as he, that readeth the Cesars Commentaries, beleuyng thesame to bee true, hath therby a knowledge of Cesars life, and noble actes, because he
F. ii. beleueth

beleueth the history of Cesar: yet it is not properly saied, that he beleueth in Cesar, of whom he loketh for no helpe, nor benefite: Euen so, he that beleueth, that all that is spoken of God in the Bible, is true, and yet liueth so vngodly, that he cannot loke to enjoy the promises, and benefites of God, although it maie be saied, that suche a man hath a faith & belief to the wordes of God, yet it is not properly saied, & he beleueth in God, or hath suche a faith & trust in God, wherby he maie surely loke for grace, mercy, & eternall life at Gods hand: but rather for indignacion & punishment, accor dyng to the merites of his wicked life. For as it is written in a booke, entituled to be of Didimus Alexandrinus: forasmuch as faith without workes is ded, it is not now faith: as a ded man, is not a man. This ded faith therfore, is not & sure and substanciall faith, whiche saueth synners.

Lively faith.

ANOTHER faith there is in scripture, whiche is not (as the foresaid faith) idle, vnfruitful, and ded but worketh by charitie (as. S. Paule declareth.)

Galat.v.

Gal.v. Whiche, as the other vain faith, is called a ded faith, so maie this bee called a quicke or lively faith. And this is not onely the commō belcfe, of the Articles of our faith, but it is also a sure truste, and confidence of the mercie of God, through our lord Jesus Christ, and a stedfast hope of all good thyn- ges, to be receiued at Gods hande: & that although we, through infirmitie, or temptation of our ghostly enemy, do fall frō him by synne, yet if we retorne again vnto hym, by true repentaunce, that he will forgeue and forget our offences, for his sonnes sake our sautor Jesus Christ, & will make vs inheritors
with

with hym, of his euerlastyng kyngdom, and that in the meane tyme, vntill that kyngdom come, he will be our protectoz, and defender in all perils & dangers, whatsoeuer do chaunce: and that, though somtyme he doth sende vs sharpe aduersitie, yet y euermore he wil be a louyng father vnto vs, correctyng vs for our synne, but not withdrawyng his mercie finally from vs, if we trust in hym, and commit our selves wholly vnto hym, hang onely vpon hym, and call vpon hym, ready to obey and serue hym. This is the true, liuely, and unfained christian faith, and is not in the mouthe and outward profession onely, but it liueth, and stirreth inwardly in the hart. And this faithe, is not without hope and truste in God, nor without the loue of God, and of our neighbors nor without the feare of God, nor without the desire to heare Gods worde, and to folowe thesame, in eschewyng euill, and doyng gladly all good workes.

THIS faithe, (as S. Paule describeth it) is the Hebre. xi. sure ground and foundacio of the benefites, whiche we ought to loke for, and trust to receiue of God: a certificat & sure expectacion of theim, although they yet sensible appere not vnto vs. And after he saith he that cometh to God, muste beleue bothe that he is, and y he is a merciful rewarder of wel doers. And nothyng comendeth good men vnto God so muche as this assured faith, & trust in hym. Of this faithe, Three thyngs are to be noted of faith iii. thinges are specially to be noted. First, that this faithe, doth not lie dead in the hart, but is liuely and fruitful, in bringing furth good workes. Second, y without it, can no good workes be doen, y shalbe acceptable, & pleasaut to God. Thirde, what maner of

J. iij.

good

Faith is full
of good wor-
kes.

good workes thei be, y this faith doth byyng furth.
FOR the first, as the light cannot be hid, but wil
 shewe furthe it self, at one place or other: So a true
 faith cannot be kept secret, but when occasion is of-
 fered, it wil breake out, & shewe it self by good wor-
 kes. And as the liuyng body of a mā, cuer exerciseth
 suche thinges, as belongeth to a natural and liuyng
 body, for nourishment and p̄seruaciō of thesame,
 as it hath nede, opportunitie and occasion: euen so
 the soule, that hath a liuely faith in it, wil be doying
 alwaie some good worke, whiche shall declare, that
 it is liuyng, and will not be vnoccupied. Therfore,
 when men heare in the scriptures, so high cōmenda-
 cions of faith, that it maketh vs to please God, to
 liue with God, and to be the children of God: if then
 thei phantasie, that thei be set at libertie, frō doying
 all good workes, and maie liue as thei list, thei tri-
 fle with God, and deceiue theselves. And it is a ma-
 nifest token, that thei be farre from hauyng the true
 and liuely faith, & also farre from knowledge, what
 true faith meaneth. For the very sure & liuely chri-
 stian faith is, not only to beleue all thynges of God
 whiche are cōteined in holy scripture: but also, is an
 earnest trust, and confidēce in God, that he doth re-
 garde vs, and hath cure of vs, as the father of the
 child, whom he doth loue, and that he will be merci-
 full vnto vs, for his onely sonnes sake: and that we
 haue our sauioꝝ Christ, our perpetual aduocate and
 priest, in whose onely merites, oblacion, & sufferieng
 we do trust, that our offencees bee continually was-
 shed and purged, whensoever we, (repentieng truly)
 do retorne to hym, with our whole harte, stedfastly
 determinyng

determinyng with our selves, through his grace, to obey and serue him, in keepyng his commaundementes, and neuer to turne backe again to synne. Such is the true faithe, that the scripture dooth somuche commēde, the whiche, when it seeth and considereth, what God hath doen for vs, is also moued, through continuall assistance of the spirit of God, to serue & please hym, to kepe his fauor, to feare his displeasure, to cōtinue his obedient childzen, shewyng thankfulness again, by obseruyng his commaundementes, and that frely, for true loue chiefly, and not for dread of punishment, or loue of temporall reward: consideryng how clerely, without our deseruynges, we haue receiued his mercie and pardon frely.

THIS true faithe will shewe furthe it selfe, and cannot long bee idle. For as it is written: The iust man doth liue by his faithe. Abac. ii, He neither sleapeth, nor is idle, when he should wake and be well occupied. And God by his Prophete Hieremie saith: that he Hier. xvii. is a happie and blessed man, whiche hath faithe and confidence in God. For he is like a tree, sette by the water syde, that spreadeth his rootes abrode toward the moysture, and feareth not heate when it cometh: his leafe will be grene, and will not cease, to bryng furthe his fruite: Euenso faithfull men, (puttyng awaie all feare of aduersitie) will shewe furthe the fruite of their good woorkes, as occasion is offered to do them.

THE wiseman saith: he that beleueth in God, wil Eccl. xxxii harken vnto his commaundementes. For if we doo not shewe our selves faithfull in our conuersacion, the faith which we pretend to haue, is but a fained faithe:

faith: because the true Christian faith, is manifestly shewed by good liuyng, and not by woordes onely, as S. Augustine saith: good liuyng cannot be separated frō true faith, whiche worketh by loue. And S. Chrysostome saith: faith of it self, is full of good workes, as sone as a mā doth beleue, he shalbe garnished with thē. How plentiful this faith is of good workes, and how it maketh the worke of one man, more acceptable to God then of another, S. Paule teacheth at large in the. xi. Cha. to the Hebz. sayng: that faith made the oblaciō of Abell better, then the oblaciō of Cain. This made Noe to build y^e arcke. This made Abraham to forsake his countrey, and all his frendes, and to go vnto a far countrey, there to dwel among straungers. So did also Isaac and Jacob, dependyng onely of the helpe and trust, that thei had in God. And when thei came to the countrey, whiche God promised them, thei would builde no cities, tounes, nor houses, but liued like straungers in tentes, that might euery daie bee remoued. Their trust was so muche in God, that thei set but litle by any worldly thing, for that God had prepared for thē, better dwellyng places in heauen, of his awne foundation and buildyng. This faith made Abraham ready at Gods commaundement, to offre his awne sonne and heire Isaac, whom he loued so well, and by whō he was promised to haue innumerable issue, among the whiche, one should be borne, in whom all nacions should bee blessed: trustyng so muche in God, that though he were slain, yet y^e God was able by his omnipotent power, to raise him frō death, & perfourme his promise. He mistrusted not the

libro. de fide
et operibus.
Capit. ii.

Sermo. de legi
et ciriside.

Hebre. xi.

Gene. iiii.

Gene. vi.

Eccle. xliiii

Gene. xi.

Gene. xii.

Eccle. xliiii

the promise of god, although vnto his reason euer
thyng seemed contrary. He beleued verely, that God
woulde not forsake hym in dearthe, and famyne, &
was in the countrey. And in al other daungers that
he was brought vnto, he trusted euer & God would
be hys God, and his protectoz, whatsoeuer he sawe
to the contrary. This faithe wrought so in the hart
of Moses, that he refused to be take for kyng Pha-
rao, his daughters sonne, and to haue great inheri-
taunce in Egypt, thinkyng it better with the people
of God, to haue affliction, and sorowe, then with
naughtie men, in synne to lyue pleasauntly for a ty-
me. By faith, he cared not for the threatenynge of
kyng Pharao: for his trust was so in God, that he
passed not of the felicitie of this worlde, but looked
for the rewarde, to come in heauen, settynge his hart
vpon the inuisible God, as if he had seen hym euer
present before his eyes. By faith the chyldren of Is-
rael passed through the redde sea. By faith, the wal-
les of Hiericho, fell doune without stroke, & many
other wonderfull miracles haue been wrought. In
all good men, that heretofore haue been, faithe hath
brought furth their good woorkes, and obtained
the promises of God.

Exod. iii.

Exod. xiiii.
Iosue. vi.

FAITH, hath stopped the Lions mouthes: Daniel. vi.
faith hath quenched the force of fire: faith hath es- Daniel. iii.
caped the swordes edges: faith hath geuen weak
men strength, victorie in battaill, ouerthrowen the
armies of infidels, raised & dedde to life: faith hath
made good men to take aduersitie, in good parte:
some haue been mocked and whipped, bounde and
caste in prison: some haue losse al their goodes, and

G. j.

liued

liued in great pouertie: some haue wādered in most taines, hilles and wildernesse: some haue been racked, some slain, some stoned, some sawē, some rent in peces, some hedded, some bzent without mercy, and would not be deliuered, because thei looked to rise againe to a better state.

ALL these fathers, martyrs, and other holy mē, (whom saint Paule spake of) had their faith surely fixed in God, when all the worlde was against the. Thei did not onely knowe God to be the Lord, maker, and gouernor of all men in the worlde: but also thei had a speciall confidēce and trust, that he was, and would be their God, their comforter, aider, helper, maintainer, and defender. This is the christian faith, whiche these holy men had, and we also ought to haue. And although thei were not named christian mē, yet was it a christian faith that thei had, for thei looked for all benefites of God the father, thzoughe the merites of his sonne Iesu Chziste, as we now do. This difference is betwene the and vs: for thei looked, when Chzist should come, and we be in the tyme, when he is come. Therfore saith saint Augustine: the tyme is altered, but not the faith:

2 In Iho. tra.
xlv.
ii. Cori. iiii

For we haue both one faith in one Chzist. The same holy Ghost also, that we haue, had thei: saith saint Paule. For as the holy Ghost doeth teache vs, to trust in God, and to call vpon hym as our father: so did he teache them to saie, (as it is witten). Thou

Esaie. xliiii.

Lord, arte our father and redeemer, and thy name is without beginnyng and cuerlastyng. God gaue the then grace to be his childzen, as he doeth vs now.

But now by the cōmyng of our sauioz Chzist, we haue recei=

we receiued more abundantly the spirite of God in our hartes, wherby we maie conceiue a greater faith, & a surer truste, then many of the had. But in effect they & we be all one: we haue thesame faith that thei had in God, & thei thesame that we haue. And S. Paule, so much extolleth their faith, because we should no lesse, but rather more, geue oure selves wholly vnto Christ, bothe in profession & liuyng now, whē Christ is come, then y^e olde fathers did befoze his coming. And by all the declaraciō of S. Paule, it is euident, that y^e true, liuely & christiā faith, is no dedde, vaine, or vnfructefull thyng, but a thyng of perfecte vertue, of wonderfull operacion & strengthe, bringyng furth all good motions and good woꝝkes.

ALL holy scripture agreeably beareth witnesse, that a true liuely faith in Christ, doeth bring furth good woꝝkes, and therfoze euery man must examine himself diligētly, to know whether he haue thesame true liuely faith in his harte vnfainedly or not, whiche he shall know by the fructes therof. Many that professed the faith of Christ, were in this error, that thei thoughte thei knewe God and beleued in hym, when in their life thei declared the contrary: i. Ihon. ii. whiche error, saint Ihon in his first Epistle confutynge, writeth in this wise: Hereby we are certified, that we knowe God, if we obserue his commaundementes: he that saith, he knoweth God, & obserueth not his commaundementes, is a liar, & the truth is not in hi. And again he saith: whosoever sunneth, doth i. Ihon. iii. not se God, nor knowe hym: let no man deceiue you welbeloued childre. And moreouer he saith: hereby i. Ihon. iii. we know y^e we be of the truth, & so we shal perswade

our hartes before hym: For if our awne hartes re-
 proue vs, God is aboue our hartes, and knoweth al
 thynges. Welbeloued, if our hartes reproue vs not
 then haue we confidence in God, and shall haue of
 hym whatsoeuer we aske, because we kepe his com-
 maundementes, and do those thynges, that please
 hym. And yet further he saith: euery man that be-
 leueth that Iesus is Christe, is borne of God: & we
 knowe, that whosoever is borne of God, doeth not
 synne: but the generacion of God, purgeth him, and
 the deuill doth not touche him. And finally he con-
 cludeth: & shewing the cause, why he wrote this epi-
 stle saith: For this cause haue I thus written vnto
 you, that you maie knowe, that you haue euerla-
 styng lyfe, whiche do beleue in the sonne of God.

And in his thirde Epistle, he confirmeth the whole
 matter of faith and workes, in fewe wordes, sayng:
 he that doth well, is of God, and he that doeth euill
 knoweth not God. And s. Ihon saith: that as the
 liuely knowlege, and faith of God, bryngeth furth
 good woorkes: so saith he likewise of Hope & Cha-
 ritie, that thei cannot stande with euill liuyng. Of
 Hope, he writeth thus: we knowe that when God
 shall appeare, we shalbe like vnto hym, for we shall
 se hym, euen as he is. And who soeuer hath this ho-
 pe in hym, doth purifie himself, like as God is pure.
 And of charitie he saith these woordes: He that
 doeth kepe Gods woorde, or commaundemente, in
 hym is truely the perfecte loue of God. And agayne
 he saith: this is the loue of God, that we should ke-
 pe his commaundementes. And s. Ihon wrote not
 this, as a subtile propolicion, deuised of his awne
 phantasie

i. Ihon. v.

i. Ihon. v.

iii. Ihon. i.

i. Ihon. iii.

i. Ihon. ii.

i. Ihon. v.

phantasie, but as a moste certain & necessarte truth,
 taught vnto him by Christ himself, the eternal & in-
 fallible veritie, who in many places doth moste cle-
 rely affirme, that faith, hope, & charitie, cannot con-
 sist without good & godly workes. Of faith, he saith Ihon.iii.
 He that beleueth in the sonne, hath euerlastyng life,
 but he that beleueth not in the sonne, shal not se that i.Ihon.v.
 life, but the wꝛath of God remaineth vpon him. And
 the same he confirmeth with a double othe, sayng: Ihon.vi.
 Forsothe & forsothe, I saie vnto you, he þ beleueth
 in me, hath euerlastyng life. Now, forasmuche as he
 that beleueth in Christ, hath euerlasting life, it must
 nedes consequently folow, that he þ hath this faith,
 must haue also good workes, & be studious to ob-
 serue Gods cōmaundemētes obediently. For to the
 that haue euill workes, & leade their life in disobe-
 dience, & trāsgression of Gods commaundementes,
 without repentaūce, pertaineth not euerlasting life,
 but euerlasting death, as Christ himself saith: thei Matt.xxv.
 that do wel, shal go into life eternal, but thei that do
 euill, shal go into þ eternal fire. And again he saith:
 I am the first letter & the last, the begumnyng & the Apo.xxi.
 endyng: to him þ is a thirste, I wil geue of the welle
 of the water of life frely: He that hath the victorie,
 shal haue all thynges, & I will be his God, and he
 shalbe my sonne: But thei þ be fearfull, mistrusting
 God, & lacking faith, thei þ be cursed people & mur-
 derers, & fornicators, & sorserers, & Idolaters, & all
 liars, shall haue their porciō in þ lake, that burneth
 with fire & brimstone, which is the secōd death. And
 as Christe vndoubtebly affirmeth, that true faithe
 bringeth furth good workes: so doth he say likewise Ihon.xiii.

Charitie
 bringeth
 furth good
 workes.
 Ihon.xiii.

Eccle. i.
Eccle. xv.

of charitie. Whosoever hath my cōmaundemētes & kepeth thē, & is he, & loueth me. And after he saith: he that loueth me, will kepe my worde, & he & loueth me not, kepeth not my woordes. And as the loue of God is tried by good woordes, so is the feare of God also, as the Wisemā saith: & dread of God putteth awaie synne. And also he saith: he that feareth god will do good woordes. A man may sone deceiue himself, & thynke in his awne phātasie that he by faith knoweth God, loueth hym, feareth him, & belongeth to him, whē in very dede he doth nothyng lesse. For the triall of all these thinges, is a very godly & christian life. He that seeth his harte set to seeke Gods honor, & studieth to know the wil & cōmaundemētes of God, & to cōforme himself therunto, & leadeth not his life after the desire of his awne fleshe, to serue & deuill by synne, but setteth his minde to serue God, for gods awn sake, & for his sake also to loue al his neighbors, whether thei be frendes or aduersaries, doyng good to euery mā (as opportunitie serueth) & willingly hurtyng no mā: Such a mā maie well reioyce in God, perceiuyng by the trade of his life, & he vnfaignedly hath the right knowlege of God, a liuely faith, a constant hope, a true & vnfeined loue & feare of God. But he & casteth awaie & yoke of gods cōmaundemētes frō his necke, & geueth himself to liue without true repentance, after his awne sensual mynde & pleasure, not regardyng to knowe Gods worde, & much lesse to liue accorbyng therunto: such a man clerely deceiueth himself, & seeth not his awn harte, if he thinketh & he either knoweth god, loueth him, feareth him, or trusteth in him. Some peraduenture

ture phātasie in themselves, & thei belong to God, although thei liue in synne, & so thei come to y^e Church & shewe themselves as Gods dere childre. But s. Ihon ^{i. Ihon. i.} saith plaily: if we saie, & we haue any company with God, & walke in darkenesse, we do lye. Other doo vainly thinke, that thei know & loue God, although thei passe not of his cōmaundementes. But s. Ihon ^{i. Ihon. ii.} saith clerely: he & saith I know God, & kepeth not his cōmaundementes, he is a liar. Some falsly persuade the selves, & thei loue God, whē thei hate their neighbors. But s. Ihon saith manifestly: if any mā ^{i. Ihon. iiii.} saie, I loue god, & yet hateth his brother, he is a liar. ^{i. Ihon. ii.} He that saith, & he is in the light, & hateth his brother, he is stil in darkenesse. He & loueth his brother dwelleth in the light, but he & hateth his brother, is in darkenesse, & walketh in darkenesse, and knoweth not whether he goeth: for darkenesse hath blynded hys eyes. And moreouer he saith: hereby we manifestly knowe the childre of God, from the childre of the deuill: He that doeth not righteously, is not the childe of God, nor he that hateth his brother. ^{i. Ihon. iiii.}

DECEIVE not your selves therfore, thinkynge that you haue faith in God, or that you loue God, or do truste in hym, or do feare hym, when you lyue in sinne: for then your vngodly & synfull life declareth y^e cōtrary, whatsoeuer ye saie or thinke. It pertaineth to a christian man, to haue this true christiā faith, and to trie hymself whether he hath it or no, & to knowe what belongeth to it, & how it doeth worke in hym. It is not the worlde, that we can trust to: the world, and all that is therein, is but vanitie. It is God that muste be oure defence and proteccion, against

against all tēptacion of wickednesse, & sinne, errors, supersticiō, ydolatrie, & all euil. If al the world were on our side, & God against vs, what could y world auaille vs? Therefore let vs set our whole faith, and trust in God, & neither the worlde, the deuil, nor al y power of thē, shal preuaile against vs. Let vs therefore, (good christiā people) trie & examyne our faith what it is: let vs not flatter our selves, but loke vpon our woorkes, and so iudge of our faith, what it is. Christe himself speaketh of this matter, & saith: The

Mat. xxiii tree is known by the fruite. Therefore let vs doo good woorkes, & thereby declare our faith, to be y liuely christian faith. Let vs by such vertues as ought to spryng out of faith, shew our elecciō to be sure & stable, as s. Peter teacheth. Endeuoꝝ your selves

ii. Pet. iii

to make your calling & elecciō certain by good woorkes. And also he saith: minister oꝝ declare in youre faith, vertue, in vertue, knowledge, in knowledge, tēperaunce, in tēperaunce, paciēce, again in patience, Godlinesse, in Godlinesse, brotherly charitie, in brotherly charitie, loue. So shal we shew in dede, y we haue the very liuely christiā faith: & maie both certifie our cōscience the better, that we be in the righte faith, & also by these meanes confirme other men. If these truites do not folowe, we do but mocke with God, deceiue our selves, & also other mē. Wel maye we beare y name of christiā mē, but we do lacke the true faith, that doeth belonge thereunto. For true faith doeth euer brynge furthe good woorkes, as s. James saith: shewe me thy faith by thy dedes. Thy dedes & woorkes must be an opē testimonial of thy faith: otherwise, thy faith beyng without good woorkes,

James. ii.

workes, is but y^e deuils faith, the faith of the wicked
 a phantasy of faith, & not a true ch^ristian faith. And
 like as the deuils & euil people, be nothyng the bet-
 ter for their counterfet faith, but it is vnto them the
 more cause of dāpnacion: so thei y^e be ch^ristened, and
 haue receiued knowledge of God, & of Ch^ristes me-
 rites, & yet of a set purpose do liue idely, wout good
 workes, thinkyng y^e name of a naked faith, to be ei-
 ther sufficiēt for thē, or els setting their mindes vpon
 vaine pleasures of this world, do liue in synne, with-
 out repentaūce, not vtterynge the frutes, y^e do belōg
 to suche an high profession, vpon suche p^resūteous
 persōs, & wilful sinners, must nedes remain y^e great
 vengeance of God, and eternall punishment in hel
 prepared for y^e deuill & wicked liuers. Therfore, as
 you professē the name of Ch^rist, (good ch^ristiaⁿ peo-
 ple) let no such phātasie & imaginaciō of faith, at any
 tyme beguile you, but be sure of your faith, try it by
 your liuyng, loke vpon the frutes that cōmeth of it,
 marke the increasē of loue & charitie by it, towardes
 god & your neighbor, & so shal you perceiue it to be a
 true liuely faith. If you fele & perceiue such a faith
 in you, reioyce in it, & be diligent to maintein it and
 kepe it stil in you: let it be daily increasēg, & more &
 more, by wel working, & so shal ye be sure y^e you shal
 please god by this faith: & at y^e lēgth (as other faith-
 ful men haue doen before) so shal you (when his wil
 is) come to him, & receiue the endē & final reward of
 your faith (as s. Peter nameth it) y^e saluaciō of your
 soules: the which, God graūt vs, y^e hath promised y^e i. Peter. i.
 same vnto his faithful. To whom, be all honoz and
 glozy, worlde without ende. Amen.

An homilie of sermon, of good workes annexed vnto faith.



In the last sermon was declared vnto you, what the liuely and true faith of a christian man is, that it causeth not a man to be idle, but to be occupied in bryngyng furthe good workes, as occasion serueth.

No good
worke can be
doen without
faith.

Ihon. xv.

Hebre. xi.

Roma. xiiii

NOVV by Gods grace shalbe declared the second thyng, that before was noted of faith, that without it can no good worke bee doen, acceptable and pleasaunt vnto God. For as a braūche cannot beare fruite of it self (saith our sauior Christ) except it abide in the vine, so cannot you, excepte you abide in me: I am the vine, & you be the braunches, he that abideth in me, & I in hym, he bryngeth furthe muche fruit: for without me, you can do nothyng. And S. Paule proueth, that Enoche had faith, because he pleased God. For without faith (saith he) it is not possible to please God. And again to the Romai. he saith: whatsoeuer worke is doen without faith, it is synne. Faith geueth life to the soule, & thei be as muche dedde to God that lacke faith, as thei be to the world, whose bodies lacke soules. Without faith al that is doen of vs, is but ded before God, although the worke seme neuer so gaye and glorious before man. Euen as the picture grauen or painted, is but a dedde representacion of the thing it self, & is without life, or any maner of mouyng: so be the workes of all vnfaithful persones before God. Thei do appere to be liuely workes, & in deede thei be but dead
not

not auailynge to the eternal life. Thei be but Shado-
 wes and shewes of liuely and good thynges, and
 not good and liuely thynges in dede. For true faith
 doth geue life to the woorkes, and out of suche faith
 come good woorkes, & be very good woorkes in dede
 and without it, no woorkes is good before God: As
 saith S. Augustine: we must set no good woorkes In prefati.
 before faith, nor thinke that before faith, a man may Psal. xxxi.
 do any good woorkes: for such woorkes, although thei
 seme vnto men, to be praise worthy, yet in dede thei
 be but vain and not allowed before God. Thei bee
 as the course of a horse, that runneth out of the way
 whiche taketh greate labor, but to no purpose. Let
 no man therefore (saith he) reckon vpon his good
 woorkes before his faith. Whereas faith was not,
 good woorkes wer not: the intent (saith he) maketh
 the good woorkes, but faith must guide and ordre y
 intet of mā. And Christ saith: if thyn eie be naught Match. vi.
 thy whole body is full of darkenesse. The eie doth
 signifie the intent (saith S. Augustine) wherwith In prefati.
 a man dooth a thyng. So that he, whiche dooth not Psal. xxxi.
 his good woorkes with a Godly intent and a true
 faith, that woorketh by loue, the whole body beside,
 (that is to say, all the whole numbere of his woorkes)
 is darke, and there is no light in it. For good dedes
 be not measured by the factes themselves, and so dis-
 seuered from vices, but by the endes and intentes
 for the whiche thei be doen. If a Heathen man cloth
 the naked, fede the hongery, and do suche other like
 woorkes: yet because he doth them not in faith, for
 the honor and loue of God, thei bee but dedde, vain
 and fruitelesse woorkes to hym.

H.ij. Faith

FAITH is it, that doth commende the worke to God: for as S. Augustine saith: whether thou wilt or no, that worke þ commeth not of faith, is naught where the faith of Christ is not the foundaciō, there is no good worke, what buildyng soeuer we make. There is one worke, in the whiche be all good workes, that is, faith, which worketh by charitie: if thou haue it, thou hast the grounde of all good workes, for the vertues of strength, wisedō, temperance, and iustice, be all referred vnto this same faith: without this faith, we haue not them, but onely the names and shadowes of them, (as S. Augustine saith). All the life of thē that lacke the true faith, is synne: and nothyng is good without him, that is the authoz of goodnes: where he is not, there is but feined vertue although it be in the best workes. And S. Augusti. declaryng this verse of the psalme: the Turtle hath found a nest where she maie kepe her yong birdes: saith that Jewes, heretiques, and Pagās, do good workes: thei clothe the naked, fede the pooze, and do other workes of mercy, but because thei be not doen in true faith, therfore the birdes be loste. But if thei remain in faith, then faith is the nest and sauegarde of their birdes: That is to saie, sauegarde of their good workes, that the reward of them be not vtterly lost. And this matter (whiche saint Augustine at large in many bookes disputeth) saint Ambrose concludeth in fewe woordes, sayng: He that by nature would withstande vice, either by naturall wil or reason, he dooth in vain garnishe the tyme of this life, and attaineth not the very true vertues: for without the worshipping of the true God, that whiche

De vocati.
Gentium.
Li. i. ca. iii.

seemeth

seemeth to be vertue, is vice. And yet most plainly to this purpose writeth s. Ihon Chrysostō in this wise: you shall finde many, which haue not the true faith, and be not of the flocke of Christ, & yet (as it appeareth) thei flourish in good workes of mercy. You shall finde them full of pitie, cōpassion, & geuen to iustice and yet for all that, thei haue no fruite of their workes, because the chief worke lacketh: for whē the Jewes asked of Christ what thei should doo to worke good workes, he answered: this is y^e worke of God to beleue in him whom he sent. So y^e he called faith the worke of God. And as sone as a man hath faith, anon he shall flourish in good workes: for faith of it self is ful of good workes, & nothyng is good without faith. And for a similitude, he saith, that thei which glister & shine in good workes without faith in God, be like ded men, whiche haue goodly & precious tombes, & yet it auaieth the nothyng. Faith may not be naked without good workes, for then it is no true faith: and when it is adioyned to workes yet it is aboue the workes. For as mē that be verie men in deede, first haue life, and after be nourished, so must our faith in Christe go before, & after be nourished with good woorkes. And life maie be without nourishment, but nourishment cannot be without life. A mā must nedes be nourished by good workes, but first he must haue faith: he that dooth good deedes, yet without faith he hath not life. I can shewe a mā that by faith without workes liued, & came to heauen, but without faith neuer mā had life. The thief that was hanged when Christe suffered, did beleue onely, and the most mercifull God did iustifie hym.

In sermone
de fide, lege
& spū scō.

And because no manne shall obiecte, that he lacked time to do good woꝝkes, foꝛ els he would haue doen them: truth it is, and I wil not contende therin: but this I will surely affirme, that faith onely saued hym. If he had liued, and not regarded faith, and the woꝝkes thereof, he should haue losse his salua-
cion again. But this is the effecte that I saie, that faith by it self saued hym, but woꝝkes by them sel-
fes neuer iustified any man. Here ye haue heard the mynd of saint Chrysostome, wherby you maie per-
ceiue, that neither faith is without woꝝkes (haupng opportunitie therto) noꝛ woꝝkes can auaille to eter-
nall life without faith.

What woꝝ-
kes thei are
that spring of
faith.

Matth. xix.

Matth. xix.

N O V to procede to the thirde parte (whiche
in the former Sermon was noted of faith) that is
to say, what maner of woꝝkes thei be, whiche spring
out of true faith, and leade faithful men vnto eter-
nall life: this cannot bee knowne so well, as by our
sauoꝛ Chyste hymself, who was asked of a certain
greate man thesame question. What woꝝkes shall
I do (saied a prince) to come to euerlastyng life: To
whom Iesus answered: If thou wilt come to the
eternall life, kepe the commaundementes. But the
Prince not satisfied herewith, asked farther, whiche
commaundementes: The Scribes and Phariseis
had made so many of their awne lawes and tradici-
ons, to bryng men to heauē, besides Gods commaū-
dementes, that this man was in doubte, whether he
should come to heauen by those lawes & tradicions
oz by the lawes of God: & therfoze he asked Chyst,
whiche commaundementes he meant: Whereunto
Chyst made hym a playne aunswere, reherlyng the
commaunde-

commaundementes of **GOD**, sayng: Thou shalt
 not kill, thou shalt not commit adultery, thou shalt Matth. xix.
 not steale, thou shalt not beare false witness, ho-
 nore thy father and mother, and loue thy neigh-
 bour as thy self. By whiche woordes **Christe** decla-
 red, that the lawes of **GOD**, bee the very waie that
 do leade to eternall life, and not the tradicions, and
 lawes of men. So that this is to bee taken for a
 moste true lesson taught by **Christes** awne mouthe,
 that the woorkes of the morall commaundemen-
 tes of **GOD** bee the very true woorkes of faith,
 whiche leade, to the blessed life to come. But the
 blindness and malice of man, euen from the begin-
 nyng, hath euer been ready to fall from **Gods** coin-
 maundementes. As **Adam** the first man, hauyng but
 one commaundement, that he should not eate of the
 fruit forbidden, notwithstanding **Gods** commaunde-
 ment, he gaue credite vnto the woman, seduced by y
 subtile perswasio of the serpent, and so folowed his
 awne will, & left **Gods** commaundement. And euer
 since that tyme, al his successio hath been so blinded
 through originall synne, y thei haue been euer redy
 to decline from **God** and his lawe, and to inuent a
 newe waie vnto saluacion, by woorkes of their awne
 deuise: so muche, that almoste all the worlde forsa-
 kyng y true honoz of the onely eternal, liuyng **God**
 wandred about their awne phantasies, worshipping
 some the **Sunne**, the **Moone**, the **sterres**: some **Ju-**
 piter, **Juno**, **Diana**, **Saturnus**, **Apollo**, **Neptunus**
Ceres, **Bacchus**, and other dedde men and women:
 Some therewith not satisfied, worshipped diuerse
 kyndes of beastes, birdes, fishe, foule, and serpentes
 every

The woorkes
 that leade to
 heauen, be the
 woorkes of
Gods comma-
 ndementes.

Man, fro his
 firste fallng
 from **Gods**
 commaunde-
 mentes, hath
 euer ben redy
 to do the like,
 and to deuise
 woorkes of his
 awne phanta-
 sie to please
God withall.

The reasles &
 Idolatre of
 the Gentiles.

Exo. xxxii.

euery region, toune, and house, in maner beeyng di-
 uided, and setting vp Images of suche thynges
 as thei liked, & worshipping thesame. Suche was
 the rudenesse of the people, after thei fell to their
 awne phantasies, and left the eternall liuyng God
 and his commaundementes, that thei deuised innu-
 merable Images, and Gods. In whiche erroz and
 blindnesse thei did remain, vntill suche tyme as al-
 mighty God, pityng the blindnes of man, sent his
 true prophet Moses into the worlde, to repzehende
 this extreme madnes, to teache the people to knowe
 the onely liuyng God, and his true honoz and wor-
 shippe. But the corrupt inclinacion of man, was so
 muche geuen to folow his awne phantasies, and (as
 you would saie) to fauor his awne birde, that he
 brought vp hymself, that all the admoniciōs, exhor-
 taciōs, benefites and threatenynge of God, could
 not kepe hym from suche his inuencions. For not-
 withstandyng al the benefites of God, shewed vnto
 the people of Israel, yet when Moses went vp into
 the mountain, to speake with almighty God: he had
 taried there but a few daies, when the people began
 to inuēt new Gods. And as it came in their heddes,
 thei made a calfe of gold, and kneled doune & wor-
 shipped it. And after that, thei folowed the Moabi-
 tes, & worshipped Beelphegor the Moabites God.
 Read the boke of Iudges, the bokes of the Kynges
 and the Prophetes, & there shall you finde, how in-
 constant the people wer, how ful of inuencions, and
 more ready to runne after their awne phantasies,
 then Gods most holy cōmaundementes. Ther shall
 you reade of Baall, Moloche, Chamos, Mithon,
 Baalpeor,

Baalpeor, Mithroth, Beel the Dragon, Priapus, the
 brazen Serpente, the twelue signes, & many other:
 vnto whose images, the people with greate deuoci-
 on, inuented Pilgrimages, p̄ciouſly decking and
 cēlyng them, knelyng doune and offering to them,
 thynkyng that, an high merite befoze God, & to be
 esteemed aboue the p̄ceptes and commaundemen-
 tes of God. And where at that tyme, God commaū-
 ded no sacrifice to be made, but in Ierusalem one-
 ly, they did cleane contrary, making alters and sa-
 crifices euerywhere, in hilles, in wooddes, & in hou-
 ses, not regardyng Gods commaundementes, but
 estemyng their awne phantasies and deuocion, to
 be better then them. And the error hereof was so
 spred abroad, that not only the vnlearned people,
 but also the p̄iestes & teachers of the people, partly
 by glory & auarice wer corrupted, and partly by ig-
 norauce blindly seduced with the same abhominā-
 cions: So muche, that kyng Achab, hauyng but
 onely Hēlias a true teacher & minister of God, there
 were eight hundred and fiftie p̄iestes, that perswa-
 ded hym to honoꝝ Baal, and to do sacrifice in the
 wooddes oꝝ groues. And so continued that horrible
 error, vntill the thzee noble kynges, as Iosaphat,
 Ezechias, & Iosias, Gods elect ministers, destroyed
 the same clerely, and reduced the people from suche
 thet fained inuencions, vnto the very commaun-
 dementes of GOD: for the which thyng, their im-
 mortall reward and glory, doth and shall remain
 with GOD for euer.

AND beside the foresaid inuencions, the incli-
 nation of man to haue hys awne holy deuotions,
 I. J. deuised

Religions and
 sectes among
 the Jewes.

deuised newe sectes and religiōs, called Phariseis, Sadduces, and Scribes, with many holy & godly tradicions & ordinaunces (as it seemed, by the outward apparaunce and goodly glistering of the workes,) but in very deepe all tending to Idolatrie, Superstition and hypocrisie, their hartes within, being full of malice pride, coueteousnesse, and all iniquitie. Agaynst whiche sectes, and their pretended holynes, Christ cryed out more vehemently, then he did against any other persones, sayng & often repetyng these wordes: Wo be to you Scribes and Phariseis, ye Hypocrites, for you make cleane the vessell without, but within you be full of raupn and filthinesse: thou blynd Pharisei, and Hypocrite, firste make the inwarde parte cleane. For notwithstanding all the goodly tradicions, & outward shewes of good workes, deuised of their awne imaginaciō, whereby they appered to þe worlde, moste religious and holy of al men: yet Christ, (who sawe their hartes) knewe that they wer inwardly in the sight of GOD, moste vnholý, most abhominable, and farthest from God of all men. Therefore saied he vnto them: Hypocrites, the Prophete Esaiæ spake full trully of you, when he sayed: This people honoꝝ me with their lippes, but their harte is farre from me: they worshippe me in vain, that teache doctrines & commaundementes of men: for you leaue the commaundementes of God, to kepe your awne tradicions.

Man's lawes
must be obser-
ued and kept,
but not as
God's lawes.

AND though Christ saied, they worshipped GOD in vain, that teache doctrines and commaundementes of men: yet he meant not therby to ouerthrowe

thow we all mennes commaundementes, for he him-
 self was euer obedient to the Princes and theyr la-
 wes, made for good ordre and gouernaunce of the
 people: but he reprobued the lawes and tradicions,
 made by the Scribes and Phariseis, whiche were
 not made only for good ordre of the people (as the
 Ciuil lawes were) but they were so highly extolled,
 that they wer made to be a right and sincere wor-
 shipping of God, as they had been equall with
 Gods lawes or aboue the: for many of Gods lawes
 could not be kept, but wer faine to geue place vnto
 them. This arrogancie God detested, & mā should
 so aduance his lawes, to make them equall with
 Gods lawes, wherein the true honoring and right
 worshipping of God standeth, and to make his la-
 wes for them to be omitted. GOD hath appoynt-
 ed his lawes, whereby his pleasure is to be hono-
 red. His pleasure is also, that al mannes lawes, be-
 yng not contrary to hys lawes, shalbe obeyed, and
 kepte, and good and necessary for euery common
 weale, but not as thynges, wherein principally his
 honor resteth. And al Ciuill and mannes lawes, ei-
 ther be or should be made, to induce men the better
 to obserue Gods lawes, that consequently, GOD
 should be the better honored by them. Howbeit, the
 Scribes and Phariseis wer not cōtent, that theyr
 lawes should be no higher esteemed, then other posi-
 tiue and ciuil lawes, nor would not haue the called
 by the name of other tēporal lawes, but called the
 holy and godly tradicions, & would haue them este-
 med, not onely for a right and true worshipping of
 God (as Gods lawes be in deede) but also to be the

Holy traditi-
 ons wer este-
 med as Gods
 lawes.

J.ij.

moſte

Luke. xvi.

Holy traditi-
ons were este-
med as Gods
lawes.Holinesse of
manes deuote
is commonly
occasion that
GOD is of-
fended.

Match. xii

Math. xv

moste high honoring of God, to the whiche, the com-
maundementes of God should geue place. And for
this cause, did Christ so vehemently speake against
the, sayng: your traditions whiche men esteeme so
high, be abhominacion before God. For commonly,
of suche traditions foloweth the transgression of
Gods commaundementes, & a more deuotion in the
obseruyng of suche thinges, and a greater consci-
ence in breakyng of them, then of the commaunde-
mentes of God. As the Scribes and Phariseis so
superstitiously, and scrupulously kepte the Sab-
both, that they were offended with Christe, because
he healed sicke men: and with his Apostles, because
they beyng sore hungry, gathered the eares of cor-
ne to eate, vpon that daye. And because hys disciples
washed not their handes so often as the traditions
required, the Scribes & Phariseis quereled with
Christe, sayng: why do thy disciples breake the tra-
ditions of the seniours? But Christ objected agai-
st them, that they for to obserue their awne traditi-
ons, did teache men to breake the verye commaundeme-
tes of God. For they taught the people such a deu-
tion, that they offered their goodes into the treasu-
re house of the temple, vnder the pretence of Gods
honor, leauing their fathers and mothers (to whom
they were chiefly bounde) vnholpen: and so they bra-
ke the commaundementes of GOD, to kepe theyr
awne traditions. They esteemed more an othe, made
by the gold or oblacion in the temple, then an othe
made in the name of God hymself, or of the temple.
They were more studious to pay their tithes of smal
thinges, then to do the greater thinges commaun-
ded

ded of God, as woꝝkes of mercie, oꝛ to do iustice, oꝛ to deale syncerely, vprightly, and faythfully, with God and man (these saith Chꝛiste ought to be doē, and the other not omitted). And to be shoꝛte, they wer of so blynd iudgement, that they stoumled at a strawe and leped ouer a blocke. They would, (as it wer) nicely take a flye out of their cuppe, and dꝛynke doune a whole Camell. And therfoze Chꝛist called them blynde gypdes, warnyng his disciples frō tyme to tyme, to eschewe their doctrine. Foꝛ althoughe thei seemed to þe woꝛlde, to be moſte perfecte mē, bothe in liuyng and teaching: yet was their life but Hypocritic, and their doctrine but sower leuē, mixte with supersticion, Idolatry, & preposterous iudgement: settynge by the traditions and oꝛdinaūces of man, in the ſtede of Gods commaundementes.

Mat. xxiii.

Thus haue you heard, how muche the woꝛlde frō the beginnyng vntill Chꝛistes tyme, was euer ready to fal from the commaundementes of God, and to seke other meanes to honoꝛ and serue hym, after a deuocion imagined of their awne heades: & how thei extolled their awne traditions, as high oꝛ aboue Gods commaundementes, whiche hath happened also in our tymes (the moze it is to be lamēted) no lesse then it did emong the Jewes, and that by þe corruption, oꝛ at the least, by the negligence of the, that chiefly ought to haue preferred Gods cōmaūdementes, and to haue preserved the sincere and heauenly doctryne left by Chꝛiste. What man hauing any iudgemente oꝛ learnyng, ioynd with a true zeale vnto GOD, doth not se, and lamēt, to haue entered into Chꝛistes religiō, suche false doctrine, Su-

persticion, Idolatrie, Hypocrisie, and other enormities and abuses, so as by lytle and litle through the sower leuen therof, the swete bread of Gods holpe word hath been muche hindered and layed apart. Neuer had the Jewes in their moste blyndenesse, so many Pilgrimages vnto Images, nor vled so muche knelyng, kissing, and censling of them, as hath been vled in our tyme.

Secas a Re-
ligions among
christian men

SECTES and feined religions were neither the forty parte so many among the Jewes, nor more superstitiously and vngodly abused, the of late daies thei haue been among vs. Whiche sectes and religions, had so many Hypocritical workes in their state of religion (as they arrogantly named it) that they lapes (as they sayd) ranne alwayes ouer, able to satisfie, not onely for their awne synnes, but also for all other their benefactors, brothers, & sisters of their religion, as moste vngodly and craftely they had perswaded the multitude of ignorant people: keeping in diuerse places (as it were) martres or markettes of merites, beyng ful of their holy reliques, Images, shrines, and workes of supererogacio, ready to be solde. And al thinges whiche they had, were called holy, holy Coules, holy Girdles, holy Pardoned Beades, holy Shooes, holy Rules, and all full of holinesse. And what thyng can be more foolishhe, more Superstitious, or vngodly, then that men, women and children, should weare a friers coote, to deliuer theim from agues or Pestilence, or whē thei dye, or when thei be buried, cause it to be caste vpon them, in hope therby to be saued. Which Supersticion, although (thanks be to God) it hath
been

been litle vsed in this realme, yet in diuerse other realmes, it hath been and yet is vsed, bothe emonge many, bothe learned and vnlearned. But to passe ouer þ innumerable Superstitiousnesse, that hath been in straunge apparell, in silence, in doꝛmitoꝛye, in cloyster, in chapter, in choyle of meates & in dꝛin- kes, & in suche lyke thynges: let vs consider, what enoꝛmities and abuses haue been, in the thꝛee chief pꝛincipall poyntes, whiche thei called the thꝛee es- sencialles of religiō, that is to saꝛe, obedience, cha- stitie, and wilfull pouertye.

FIRST, vnder pꝛetense of obedience to their fa- ther in religion (whiche obedience thei made them selves) they wer exempted by their rules and canōs, from the obedience of their natural father and mo- ther, and from the obedience of Emperoꝛ & kyng, & all tempoꝛall power, whom of verrye duetye by Go- des lawes, they wer bound to obeye. And so the pro- fession of their obedience not due, was a renuncia- tion of their due obedience. And how the profession of chastitie was obserued, it is moꝛe honesty to pas- se ouer in silence, and let the world iudge of that, whiche is well knowen, then with vnchast wooꝛdes by expꝛessing of their vnchast lyfe, to offend chast & Godly cares. And as foꝛ their wilful pouertye, it was such, that when in possessiōs, iewels, plate and riches, thei wer equal, oꝛ aboue marchauntes, Gēt- lemen, Barons, Erles, & Dukes, yet by this subtile sophisticall terme, *Propriū in communi*, thei deluded þ worlde, perswadyng, that notwithstanding al their possessions & riches: yet thei obserued their bowe, & were in wilful pouertie. But foꝛ al their riches, thei might

The. iiii. chief
bowes of res-
ligion.

might neither helpe father nor mother, nor other, & were in deede very nedy and pooze, without the licence of their father Abbot, Prior, or warden. And yet thei might take of euery mā, but thei might not geue ought to any man, no, not to theim, whom the lawes of God bound them to healpe. And so thzough their tradicions and rules, the lawes of God could beare no rule with theim. And therefore of theim might be moſte truely ſayed that, which Chriſt ſpake vnto the Phariseis: you breake the cōmaundementes of God by your tradicions: you honoꝛ God with your lippes, but your hartes be farre frō him. And the longer praiers thei vſed by day & by night, vnder pretenſe of ſuche holines, to get the fauor of Widowes & other ſimple folkes, & thei might ſyng Trentals and ſeruiſe for their huſbandes & frendes, & admitte them into their ſuffrages, the moze truely is veriefied of theim the ſaying of Chriſt: wo be to you Scribes and Phariseis, Hypocrites, for you deuoure Widowes houſes, vnder coloure of long praiers: therefore your dampnaciō ſhalbe the greater. Wo be to you Scribes & Phariseis, Hypocrites, for you go aboute by ſea and by lāde, to make mo ſhauices and newe bꝛethꝛen, and when they be admitted of your ſecte, you make thē the children of helle, woꝛſe thē your ſelfes bee. Honoꝛ be to God, who did put light in the harte of his faithful & true miniſter of moſte famous memoꝛy, Kyng Henry the. viii. and gaue hym & knowledg of hys woꝛde, and an earneſt affection to ſeke his gloꝛy, and to put away all ſuche Superſtitious and Phariſaical ſectes by Antichriſt inuented, and ſet vp againſt
the

Matth. xv.

Mat. xxiii.

the true worde of God, and glory of his moste blessed name, as he gaue the like spirite vnto the moste noble and famous Princes, Josaphat, Josias, and Ezechias. God graunte all vs, the kynges highnesse faithfull and true subiectes, to fede of the swete and sauorie breadde of Gods awne worde, and (as Christ commaunded) to eschewe all oure Pharisaicall and Papisticall leuen of mans feined religion. Whiche, although it were befoze God, moste abhominable and contrary to Gods commaundementes, and Christes pure religion yet it was extolled, to be a moste Godly life, & highest state of perfeccion. As though a man might be more Godly and more perfecte by keepyng the rules, tradicions and professiōs of men, then by keepynge the holy commaundementes of God. And briezly to passe ouer the vngodly & counterfet religions: let vs reherse some other kyndes of Papisticall supersticions and abuses, as of Beades, or Lady Psalters & Rosaries, of. xv. Dos, of saincte Barnardes Verses, of saint Agathes letters, of Purgatory, of Masses satisfactory, of Stations and Iubilies, of feined Reliques, of halowed Beades, Belles, Breade, Water, Palmes, Candelles, fire and suche other: of Superstitious fastynge, of Fraternities, of Pardons, with suche like merchaundise, whiche were so esteemed and abused to the great preiudice of Gods glory and commaundementes, that thei were made moste high and moste holy thinges, wherby to atteyn to the eternall lyfe, or remission of synne. Yea also, vaine inuencions, vnfuitfull Ceremonies and vngodly Lawes, Decrees and Counsailes of Rome, were in suche wyse

Other deuot
ions and super
sticions.

Decrees and
Decretalles.

aduaunced, that nothyng was thought cōparable in aucthoritie, wisedom, learnynge, and Godlines, vnto them. So y^e the lawes of Rome (as thei saied) were to be receiued of all men, as the foure Euangelistes: to the whiche all lawes of Princes must geue place. And y^e lawes of God also partly were omitted and lesse esteemed, that the saide lawes, decrees and Counsailes with their traditions and Ceremonies, might be more ducly obserued & had in greater reuerence. Thus was the people, through ignoraunce so blynded, with the goodly shewe and apparaunce of those thynges, that thei thought the obseruyng of them to be a more holinesse, a more perfecte seruice and honoꝝyng of God, and more pleasynge to God, then the keepynge of Gods cōmaundementes. Such hath been the corrupt inclinaciō of man euer, superstitiously geuen to make new honoꝝyng of God, of hys awne hedde, and then to haue more affeccion & deuocion to obserue that, then to serche oute Gods holy commaundementes and to kepe them. And furthermore, to take Gods commaundementes for mennes commaundementes, and mennes commaundementes for Gods commaundementes, yea, and for the highest, and moste perfecte and holy of al Gods commaundementes. And so was all confused, that scant well learned men, & but a small numbꝛe of the, knewe, or at the least would knowe, and durst affirme the truth, to seperate Gods commaundementes from the commaundementes of men: wherupon did growe muche error, Supersticion, Idolatry, vaine religion, pꝛeposterous iudgement, greate contencion, with all vngodly liuyng.

Wherfoze,

VVHEREFORE, as you haue any zeale to the
 right & pure honoꝝyng of God: as you haue any re-
 gard to your awne soules, and to the life that is to
 come, which is both without pain & without ende,
 applie you selves chiefly aboue all thynge, to reade &
 to heare Gods worde: marke diligētly therin, what
 his wil is you shal do, & with all your endeuoꝝ, ap-
 plie your selves to folowe the same. First you muſte
 haue an assured faith in God, and geue your selves
 wholly vnto hym, loue hym in prosperitie & aduerſi-
 tie, & dread to offend him euermore. Then, for his ſa-
 ke, loue all men, frendes & foes, because thei be hys
 creatiō and Image, & redemed by Chriſt as ye are.
 Caſte in your mindes, how you maie do good vnto
 all men, vnto your powers, & hurt no man. Obey al
 your ſuperioꝝ and gouernoꝝ, ſerue youre maſters
 faithfully and diligently, aſwell in their abſence as
 in their preſence, not for dread of puniſhment onely,
 but for conſcience ſake, knowing that you are bound
 ſo to do by Gods commaundementes. Diſobey not
 your fathers & mothers, but honoꝝ them, help the, &
 pleaſe the to your power. Oppreſſe not, kil not, beat
 not, neither flander noꝝ hate any man: But loue al
 men, ſpeake wel of all men, helpe & ſuccoꝝ euery mā,
 as you maie, yea, euen your enemies that hate you,
 that ſpeake euil of you, and that do hurt you. Take
 no mā's goodes, noꝝ couete your neighbors goodes
 wrongfully, but cōtent your ſelves with þ, which ye
 get truely, & alſo beſtowe your awne goodes chari-
 tably as nede & caſe requireth. Flee all Idolatrie,
 Witchcraft, & periury: Cōmit no maner of adultry,
 fornicatiō, noꝝ other vnchaſtneſſe, in wil noꝝ in dede

An exhortaciō
 to the keepng
 of Gods com-
 maundementes.

A brief rehers
 ſall of Gottes
 commaunde-
 mentes,

with any other mannes wyfe, wydowe, mayde or
 other wise. And trauallynge continually, durynge
 your life, thus in the obseruynge the commaunde-
 mentes of God, (wherein consisteth the pure princi-
 pall, and direct honour of God, and which, wrought
 in faithe, God hath ordeined to be the righte
 trade and pathe waye vnto heauen:) you
 shall not faile, as Christe hath pro-
 mised, to come to that blessed
 and eternall life, where
 you shall liue in glo-
 ry and ioye
 with
 GOD for
 euer. To whome be
 laude, honoz, and unpe-
 rie, for euer & euer.
 AMEN.

Can

Can homilie of Christian

Loue, and Charitie.



If all thynges that be good to be taught vnto christia people; there is nothyng moze necessarie to be spoken of, and daieily called vpon, then charitie: aswell, for that all maner of woorkes of righteousnesse be contained in it, as also, that the decay therof, is the ruyne of the worlde, the banishment of vertue, & the cause of all vice. And for so muche as almoste euery man, maketh & frameth to himself charitie after his awne appetite, & howe detestable soeuer his life be, bothe vnto God & man, yet he perswadeth himself still that he hath charitie: therfore you shall heare now a true & plain description of Charitie, not of mennes imaginacion, but of the very woordes and example of our sauioz Iesus Christe. In which description euery mā, (as it were in a glasse) maie considre himself & se plainly without error, whether he be in the true Charitie or not.

CHARITIE is to loue God with all our harte, all our life, and al our powers & strength: With all our harte, that is to saie, that our hartes, mynd and studie, be set to beleue his worde, to truste in hym, & to loue hym aboue all other thynges that wee loue best, in heauen or in earth: With all poure life, that is to saie, y our chiefiope & delight be set vpon him, & his honoz, & our whole life geuen vnto the seruice of him aboue all thynges, with him to liue & dye, & to forlake all other thynges, rather then hym. For

k. iij.

he that

What Charitie is.

The loue of God.

Math. x

he that loueth his father or mother, sonne or daughter, house or lade, more then me (saith Christ) is not worthy to haue me: With al our powers, that is to saie y with our hādes & feete, with our eyes & eares, our mouthes & toungues, and with al other partes & powers, both of body and soule, we should be geuen to the keepyng & fullfylling of his cōmaundemētes.

The loue of
thy neighbor.

This is the firste and principall parte of charitie, but it is not the whole: for charitie is also to loue euery man, good & euill, frende & foe, & whatsoever cause be geuen to the contrary, yet neuerthelesse to beare good will and harte vnto euery man, to vse our selves wel vnto them, aswel in woozdes & countenaunce, as in all our outwarde actes and deedes. For so Christ himself taught, & so also he performed in dede. Of the loue of God, he taught in this wise, vnto a doctor of the law that asked hym, which was the great and chiefe commaundemente in the lawe?

Mat. xxii.

Loue thy Lord God (saied Christ) with al thy hart, with all thy life, and with all thy mynde. And of the loue that we ought to haue among oure selves eche to other, he teacheth vs thus, you haue heard it taught in tymes paste: thou shalt loue thy frende, and hate thy foe, but I tel you, loue your enemies, speake well of them that diffame you, and speake euill of you, do well to them that hate you, praye for thē, that beere and persecute you, that you maye be y children of your father that is in heauē. For he maketh his sunne to rise bothe vpon the euill and good, and sendeth raine to iuste and vniuste. For if you loue them that loue you, what rewarde shall you haue?

Matth. v.

Do not the Publicans likewise? And if you speake well

Matth. v.

well onely of them, that be your brethren and dere-
beloued frendes, what great matter is that? Do not
the Heathen thesame also? These be the very wooz-
des of our sauioꝝ Christ himself, touchyng the loue
of our neighbor. And for asmuche as the Phariseis
(with their molle pestilente tradicions, false inter-
pretacions & gloses) had corrupted, and almost cle-
rely stopped vp, this pure well of Gods liuely woꝝ-
de, teachyng, that this loue and charitie pertained
onely to a mannes frendes, & that it was sufficiente
foꝝ a man to loue them whiche do loue him, & to hate
his foes: therefore Christe opened this wel again,
pouged it, & scoured it, by geuyng vnto his Godly
lawe of charitie, a true & clere interpretacion, which
is this: that we ought to loue euery man, both frend
and foe, addyng thereto, what comoditie we shal
haue thereby, and what incommoditie by dooyng
the contrary. What thyng can we wishe so good foꝝ
vs, as the eternal heauenly father to repute & take
vs foꝝ his children? And this shall we bee sure of
(saith Christ) if we loue euery man without excep-
tion. And if we do otherwise (saith he) we be no bet-
ter then the Phariseis, Publicans, & Heathē, & shal
haue our rewarde with them, that is, to be excluded
from the number of Gods electe children, and from
his euerlastyng inheritance in heauen.

THEVS of true Charitie, Christe taught, y euery
man is bounde to loue God aboue all thynges, and
to loue euery man, frend and foe. And thus likewise
he did vse hymselfe, exhortyng his aduersaries, re-
bukyng the faultes of hys aduersaries, and when
he could not amende them, yet he prayed foꝝ them.

Firste

Ihon.v.

Matt. xxvi

Esai. liii.

Actes. viii.

Firste he loued God his father aboue all thynges, somuche that he soughte not his awne glozy & will, but the glozy and will of his father. I seke not (said he) myne awne will, but the wil of him that sent me.

For he refused not to dye, to satisfie his fathers wil sayng: if it maie be, let this cuppe of death go from me, if not, thy will be doen, and not myne. He loued not onely his frendes, but also his enemies, whiche (in their hartes) bare exceeding great hatred agaiſt hym, and in their toungeſpake all euill of hym, & in their actes and dedes pursued hym, with all their might and power, euen vnto death. Yet all this notwithstanding, he withdrewe not his fauor from them, but still loued them, preached vnto theym, of loue, rebuked their false doctrine, their wicked liuyng, and did good vnto them, pacietyly accepting, whatſoeuer thei spake, or did agaynst hym. When thei gaue hym euill woordes, he gaue none euill agayne: when thei did strike him, he did not smite again, and when he suffered death, he did not ſe the, nor threaten them, but prayed for them, and referred all thynges to his fathers will. And as a ſhepe that is led vnto the ſhambles to be ſlain, and as a lambe y^e is ſhorne of his fleefe, make no noyſe nor reſiſtence: euen ſo wente he vnto his death without any repugnance or openyng of his mouth, to ſaie any euil.

THVS haue I deſcribed vnto you, what charitie is, aſwel by y^e doctrine, as by the exāple of Chriſt hymſelfe. Wherby alſo euery man maie without error know himſelfe, what ſtate and condiciō he ſtandeth in, whether he be in Charitie, (& ſo the chyld of the father in heauen) or not. For, although almoſte
euery

euery man perswadeth hymself to be in charitie, yet let hym examine none other man, but his awne hart his life & conuersacion, and he shal not be deceiued, but truly decerne & iudge, whether he be in perfecte charitie or not. For he that foloweth not his awne appetite & wil, but geueth hymself earnestly to God to do al his wil & comaundementes, he may be sure, that he loueth God aboue all thynges, & els surely he loueth hym not, whatsoeuer he pretend: as Christ said, if ye loue me, kepe my comaundementes. For he Ihon. xiiii. that knoweth my commaundementes, & kepeth the, he it is (said Christ) & loueth me. And again he saith, he that loueth me, will kepe my worde, & my father wil loue hym, & we will both come to hym, and dwell with hym. And he that loueth me not, will not kepe my wordes. And likewise, he that beareth good hart and mynd, & vseth wel his tōgue & dedes vnto euery man, frend & foe, he may knowe therby & he hath charitie. And then he is sure also, & almightie God taketh hym for his dere beloued sonne, as S. Ihon saith: hereby manifestly are knowen the children of I. Ihon. iii. God, from the children of the deuill: for whosoever doth not loue his brother, belongeth not vnto God.

R V T & peruerse nature of man, corrupt with sin, and destitute of Gods worde & grace, thinketh it against all reason, that a man should loue his enemy and hath many perswacions, whiche induce hym to the contrary. Against all whiche reasons, we ought aswel to set the teachyng, as the liuyng of our sauior Christ, who louing vs (whē we wer his enemies) doth teache vs to loue our enemies. He did patiently take for vs many reproches, suffered beatyng,

L. j.

and

Against carnall men, that will not forgive their enemies.

i. Peter. ii.

and most cruell death. Therfore we be no members of hym, if we will not folowe hym. Christ (saith. S. Peter) suffered for vs, leauyng an example, that we should folowe hym.

Furthermore, we muste consider, that to loue our frendes, is no more but that, whiche thieues, adulterers, homicides, & al wicked persons do: in so much that Jewes, Turkes, Infidels, & all brute beastes, do loue them that be their frendes, of whō thei haue their liuyng, or any other benefites. But to loue enemies, is the proper condicion onely of thē, that be the children of God, the disciples and folowers of Christe. Notwithstandyng mannes froward & corrupt nature, weigheth ouer depcly many tymes, the offence and displeasure doen vnto hym by enemies, and thinketh it a burden intollerable, to be bounde to loue them, that hate hym. But the burden should be easy enough, if (on the otherside) euery mā would consider, what displeasure he hath doen to his enemye again, & what pleasure he hath receiued of his enemy. And if we find no equal recōpense, neither in receiuyng pleasures of our enemy, nor in renderyng displeasures vnto him again: then let vs pondre the displeasures, whiche we haue doen against almighty God, how often, and how greuously we haue offended hym. Wherof, if we will haue of God forgiveness, there is none other remedy, but to forgeue the offences doen vnto vs, whiche bee very small in comparision of our offences doen against God.

AND if we considre, that he, which hath offended vs, deserueth not to be forgiven of vs, let vs consider again, that we muche lesse deserue to be forgue
of

of God. And although our enemy deserue not to be
 forgiven for his awne sake, yet we ought to forgive
 hym for Gods loue, considering how great & many
 benefites we haue receiued of hym, wout our deser-
 tes, & that Christ hath deserued of vs, & for his sake
 we should forgive the their trespasses committed aga-
 inst vs. But here may rise a necessarie questiō to be A questiō.
 dissolued: if charitie require to thynke, speake, & do
 well vnto euery man, bothe good and euil: how can
 magistrates execute iustice vpon malefactors with
 charitie? How can they cast euill men in prison, take
 away their gooddes, and somtyme their liues, accor-
 dyng to lawes, if charitie wil not suffre the so to do.

Hereunto is a plain & a brief aunswere, that pla- Aunswere.
 gues and punishmentes be not euill of themselves,
 if they be wel taken of innocētes. And to an euil mā
 they are bothe good & necessary, & maye be executed,
 accor dyng to charitie, & with charitie should be exe-
 cuted. For declaracion wherof, you shal vnderstand, & Charity hath
two offices.
 charitie hath .ii. offices: thone cōtrary to the other, &
 yet both necessary to be vled vpon mā of cōtrary sort,
 & disposiciō. The one office of charitie is, to cherish
 good & innocēt mā, not to oppresse the with false ac-
 cusaciōs, but to encourage the wth rewardes to do wel
 and to perseuer in wel doyng, defendyng them with
 the sworde from their aduersaries. And the office of
 bishops and pastors, is to praise good men for well
 dooing, that they maye perseuer therein, and to re-
 buke and correct by the worde of God, the offences
 and crimes of all euill disposed persones. For the o-
 ther office of charitie is, to rebuke, correct, & punish
 vice, without acceptacion of persones, and this to

be vsed against the onely, that be euil men and malefactors. And that it is aswell the office of charitie, to rebuke, punishe, and correct them that be euil, as it is, to cherishe and reward them that be good and innocent: s. Paule declareth, (wrytyng to the Rom.)

Roma. xiii.

sayng : that the high powers are ordeined of God, not to be dredful to them that do wel, but vnto malefactors, to drawe the sword, to take vngeaunce of hym that committeth the sinne. And S. Paule bid-

i. Timot. v.

deth Timothe, cōstantly and vehemently, to rebuke synne, by the woorde of God. So that bothe offices should be diligētly executed, to impugne the kyngdom of the deuill: the preacher with the worde, and the gouernoz with the sword: Els thei loue neither God, nor them whō thei gouerne, if (for lacke of correction) thei wilfully suffre God to be offended, and them whō thei gouerne, to perishe. For as euery louyng father correcteth his naturall sonne when he doth amisse, or els he loueth hym not: so all gouernors of realmes, countreis, tounes, & houses, should louyngly correcte them, whiche be offendors vnder their gouernaunce, & cherissh them which liue innocently, if thei haue any respect, either vnto God and their office, or loue vnto them, of whō thei haue gouernaunce. And suche rebukes & punishmentes of them that offend, must be doen in due tyme, least by delate the offēdors fall hedlynges into all maner of mischief, and not onely be euill themselves, but also do hurt vnto many mē drawyng other by their euil example to synne & outrage after them. As one theif maie both robbe many men, & also make many thefes, & one sedicious person may allure many, & noye

a whole tounē or countrey. And ſuche euill perſons that be ſo great offendours of God, & the cōmon weale charitie requireth to be cut of frō the body of the cōmō weale, leſt thei corrupt other good & honeſt perſōs: like as a good ſurgiō cutteth away a putrified, and feſtered membze, for loue he hath to the whole body, leaſt it infect other membzes adioynyng to it. Thus it is declared vnto you, what true charitie or chriſtiā loue is, ſo plainly, ȳ no mā nede to be deceiued. Which loue, whoſoeuer kepeth, not only towardes God (whō he is bound to loue aboue al thinges) but alſo towardes his neighbor, aſwell frēd as to, it ſhal ſurely kepe hym frō al offence of God, & iuſt offence of mā. Therfore beare wel away this one ſhort leſſō, ȳ by true chriſtiā charitie, God ought to be loued aboue al thynges, & all men ought to be loued, good & euill, friend and foe, & to all ſuche, we ought (as we maie) to do good: thoſe that be good, of loue to encourage and cheriſh, becauſe thei be good, and thoſe that be euill, of loue, to procure their correcciō and due puniſhment, that thei may therby, either be brought to goodnes, or at the leaſt, that God and ȳ common wealth may be the leſſe hurt and offended. And if we thus direct our life, by chriſtian loue and charitie, then Chriſte doth promiſe, & aſſure vs, that he loueth vs, that we be the children of our heavenly father, reconciled to his fauor, very membzes of Chriſt, and that after this ſhort tyme of this preſent and mortall life, we ſhal haue with hym eternal life in his euerlaſtyng kyngdom of heauen: therfore to him with the father and the holy ghoſt, be all honor and glozy, now and euer. Amen:

Against swearing and perjury.



Almightie God, to the intent his molte holy name should be had in honor, and euermore bee magnified of the people, commaundeth that no man should take his name vainly in his mouth, threating punishment vnto him, & vnto euery other, that shall soe abuse it, by swearing, forswearing, & blaspheming. To thintent therfore, & this commaundement maye bee the better knowen and kepte: it shalbe declared vnto you, bothe how it is lawfull for christian people to sweare, and also what perill & danger it is, vainly to sweare, or to be forsworne. Firste, when Judges require othes of the people, for declaration of the truth, or for executiō of iustice, this maner of swearing is lawfull. Also whē men make faithfull promises with attestacion of the name of God, to obserue couenauntes, honest promises, statutes, lawes, and good customes: as christian princes do in their conclusions of peace, for conseruaciō of common wealthes: and priuate persons, promise their fidelitie in Matrimonye, or one to another in honest and true friendshippe: and all men, when they do sweare to kepe common lawes, or locall statutes and good customes, for due ordre to be had and continued among men: when subiectes do sweare to bee true and faithfull to their kyng and souereigne Lorde: and when Judges, Magistrates, and officers sweare truly to execute their offices: and when a man would affirme the truth, to the setting furth of Gods glory (for the saluacion of the people) in open

Howe and in
what causes
it is lawfull
to sweare.

opē preaching of the Gospell, or in geuyng of good counsaill, priuately for their soules health. All these maner of swearynges, for causes necessary and honest, be lawfull. But whē men do sweare of custome in reasonyng, byyng and sellyng, or other daily comunicacion (as many be common and greate swearers) suche kynde of swearyng is vngodly, vnlawfull, and prohibited by the cōmaundement of God. For suche swearyng is nothyng els, but takyng of Gods holy name in vain. And here is to bee noted, that lawfull swearyng is not forbidden, but commaunded of almightie God. For we haue examples of Christ, and Godly men in holy scripture, that did sweare themselves, and required othes of other likewise. And Gods commaundement is: Thou shalt dreate thy Lorde GOD, and shalt sweare by his name. And almightie God by his Prophet Dauid saith: all men shalbe praised, that sweare by hym.

Deute. vi.

Psal. lxii.

THVS did our sauior Christe sweare diuerse tymes, sayyng: verely verely. And S. Paule sweareth thus: I call GOD to witnesse. And Abraham (waryng old) required an othe of his seruaunte, that he should procure a wife for his sonne Isaac, whiche should come of his awne kyndred: and the seruaunt did sweare that he would perfourme his Masters will. Abraham also beeyng required, did sweare vnto Abimelech, the king of Geratis, that he should not hurte hym, nor his posteritie. And so likewise did Abimelech sweare vnto Abraham. And Dauid did sweare to bee, and continue a faithfull frende to Ionathas, and Ionathas did sweare to become a faithfull frende vnto Dauid.

Ihon. iii.

ii. Cor. i.

Gen. xxiii

Gene. xxi.

ALSO, God once commaunded, that if a thyng wer laied to pledge to any man, or left with hym to kepe, if thesame thing wer stolne, or lost, that the keeper therof should be sworne befoze Judges, that he did not couey it awaie, nor vled any deceipt, in causyng thesame to be conueyed awaie, by his cōsent or knowledge. And S. Paule saith: that in al matters of controuerly betwene twoo persones, whereas one saith yea, and the other nay, so as no due profe can be had of the truthe, the ende of euery suche controuerly muste be an othe ministered by a Judge. And mozeouer, God by the prophet Jeremy saith: thou shalt sweare the Lorde liueth, in truth, in iudgemēt, in righteousnesse. So that whosoever sweareth whē he is required of a Judge, let him be sure in his cōscience, that his othe haue these thzee condicions, and he shall neuer nede to be afraied of periurie.

Hebre. vi.

Hier. iiii.

What condicions a lawfull oth ought to haue.

The firste.

The seconde.

The thirde.

FIRST he that sweareth, muste sweare truely, that is, he muste (secludyng all fauor and affeccion to the parties) haue the truthe onely befoze his eyes, and for loue thereof, saie and speake that, whiche he knoweth to be truth, and no further. The second is: he that taketh an othe, must do it with iudgement, not rashely and vnadvisedly, but soberly, consideryng what an othe is. The thirde is: he that sweareth, muste sweare in righteousnesse, that is, for the very zeale and loue, whiche he beareth to the defence of innocency, to the maintenaunce of the truth and to righteousnes of the matter or cause, all profite, disprofite, all loue and fauor vnto the persone, for frendship or kyndred, laied a part. Thus an oth (if it haue with it these thzee condicions) is a parte
of

of Goddes glozy, whiche we are bound by his commaundement, to geue vnto hym. For he willeth that we shal sweare onely by his name: not that he hath pleasure in our othes, but like as he commaunded the Jewes to offre sacrifices vnto hym, no; for any delight that he had in theim, but to kepe the Jewes from committynge of Idolatrie, so he comaundyng vs to sweare by hys holy name, doth not teache vs, that he delighteth in swearyng, but he thereby forbiddeth all men to geue his glozy to any creature, in heauen, earth, or water. Hetherto you se that othes lawfull, are comaunded of God, bled of Patriarches and Prophetes, of Christ himself, and of hys Apostle Paule. Therfore Christian people muste thynke lawfull othes, both godly and necessarye. For by lawfull promyses and couenauntes confirmed by othes, princes and their countreis are confirmed in common tranquillitie and peace. By holy promyses, with attestacion of Goddes name, wee be made liuely membres of Christ, when we professe his religion, receiuyng the sacrament of baptisme. By like holy promise, the sacrament of matrimony knitteth man and wyfe, in perpetual loue, that they desire not to bee seperated, for any displeasure or aduersitie, that shal after happen.

BY lawfull othes, whiche Kynges, Prynces, Judges, and Magistrates do sweare, common lawes are kept inuioiate, iustice is indifferently ministered, innocent persones, orphanes, widdowes, and poore men, are defended from murtherers, oppressers, and thieues, that they suffre no wrong, no; take any harme. By lawfull othes, mutual societie, amity,

W. J. tie, and

Why wee be willed in scripture to sweare by the name of God.

Esaie. xlii.
Psalm. cl.

Comodities
had by law-
ful othes ma-
de & obserued

Alayne swear-
ing is for-
bidden.

An objection.

In answer.

the, and good order, is kept continually in all communities, as boroughes cities, townes, & villages. And by lawfull othes, malefactors are searched out, wrong doers are punished, and they which sustain wrong, are restored to their right. Therefore, lawfull swearing cannot be evil, which bringeth vnto vs, so many Godly, good, and necessary commodities. Wherefore, when Christe so earnestly forbade swearing, it maye not be so vnderstanded, as though he did forbid all maner of othes: but he forbiddeth all vain swearing, and forswearing, both by God, and by his creatures, as the common vse of swearing, in buying, selling, and in our daily communication, to the intent euery Christian mannes woorde, shoulde be aswell regarded in suche matters, as if he should confirme his communication with an othe. For euery Christian mannes woorde (sayth. S. Hierome) should be so true, that it shoulde be regarded as an oth. And Chrysostome witnessing the same, saith: it is not conuenient to sweare, for what nedeth vs to sweare, when it is not lawfull. For one of vs, to make a lye vnto another. Peraduenture some will saye: I am compelled to sweare, for els men that do common with me, or doo bye & sell with me, wil not beleue me. To this answereth S. Chrysostome, y he that thus saith, sheweth hymself to be an vniust, and a deceitfull person: for if he wer a trustie man, and his deedes taken to agree with his wordes, he should not neede to sweare at all. For he that vseth truth and plainesse in his barganyng and communication, he shall haue no neede by suche vain swearing, to bring hymself in credence

in credence with hys neighbors, nor hys neighbors
 wil not mistrust his saynges. And if hys credence
 be so muche lost in deede, that he thinketh no man
 wil beleue hym, without he sweare, then he may wel
 thinke, his credence is cleane gone. For truthe it is
 (as Theophilactus writeth) that no mā is lesse tru-
 sted, then he þ̄ vseth much to sweare. And almightie
 God by the wyleman saith: that man whiche swea-
 reth muche, shalbe full of synne, and the scourge of Ecc. xxxiii
 God, shall not depart from his house.

BUT here some men will saye, for excusyng of Another ob-
jection.
 their many othes in their daily talke, why shuld I
 not sweare, when I sweare truely? To suche men it
 maye be sayd: that though thei sweare truely, yet in An answer
 swearyng often, vnadvisedly, for trifles, without
 necessitie, and when thei should not sweare, thei be
 not without faulte, but doo take Gods moste holy
 name in vain. Muche more vngodly & vnwise mē,
 are thei, that abuse Gods most holy name, not one-
 ly in buyng and sellyng of small thinges daily in al
 places, but also eatyng, drynkyng, playng, cōmo-
 nyng, and reasonyng. As if none of these thinges
 might be doen, except in doyng of theim, the moste
 holy name of God be commonly vscd, and abused,
 vainly & vntreuerently talked of, sworne by and for-
 sworne, to the breakyng of Gods commaundemēt,
 and procurement of his indignacion. And aswell
 thei vse the name of GOD in vain, that by an othe
 make lawfull promises of good & honest thynges,
 and perfourme theim not, as thei, which do promise
 euil and vnlawful thynges, and do perfourme the-
 same. Of such mē that regard not their Godly pro-
 mises

Lauful othes
and promises
would be bet-
ter regarded.

Iosue. ix.

ii. Reg. xi.

Unlawfull
othes and pro-
mises are not
to be kepte.

Matth. xiiii

misses confirmed by an othe, but wittingly and wil-
fully breaketh thein, we doo reade in holy scriptu-
re two notable punishementes: firste Iosue and
the people of Israell made a league, & faithfull pro-
mise of perpetuall amitie and frendship with the
Gabaonites: notwithstanding, afterwarde in the
dayes of wicked Saule, many of these Gabaonites
wer murdered, contrary to the said faithfull promi-
se made. Wherewith, almighty God was so sore
displeased, that he sent an vniuersall famine, vpon
the whole countrey, whiche continued by the space
of thre yeres. And God would not withdraw hys
punishment, vntill the said offence was reuenged,
by the death of seue sonnes, or next kinsmen, of king
Saule. Also, wheras Sedechias, kyng of Ierusa-
lem, had promised fidelitie, to the kyng of Chaldea:
afterward, when Sedechias, contrary to hys othe
and allegeaunce, did rebel against kyng Nabugo-
donosor: this Heathen kyng, by Gods permission,
inuadyng the land of Jewry, and besegying the
citee of Ierusalem, compelled the sayd kyng Se-
dechias to flee, and in fleyng, toke hym prisoner, sle-
we hys sonnes before hys face, & put out bothe hys
eyes, and bindyng him with cheines, led hym pris-
oner miserably into Babilon,

THVS doth God shewe playnly, how muche he
abhorreth breakers of honest promises, confirmed
by an othe made in his name. And of them that ma-
ke wicked promises by an othe, and will perforce
thesame: we haue example in scripture, chiefly of
Herode, of the wicked Jewes, & of Jephthah. He-
rode promised by an othe vnto the damosell, which
daunsed

daunted befoze hym, to geue vnto her, whatsoeuer she should aske, when she was instructed befoze, of her wicked mother, to aske the hedde of. S. Ihon Baptist. Herode as he toke a wicked oth, so he moze wickedly perfozmed thesame, and cruelly slewe the mozte holy prophet. Likewyse did the malicious Jewes make an othe, cursyng themselves, if they did, eithet eate oꝝ dꝝynke, vntil thei had slayn. S. Paule. And Iephthah, when God had geuen to hym victoꝝ, of the Childzen of Ammō, promised of a foolishhe deuocion vnto God, to offte foꝝ a sacrifice vnto hym, that persone, whiche of hys awne house should first meete with hym, after hys retorne home. By foꝝce of which sonde and vnadvised othe, he did see hys awne and onely daughter, whiche came out of hys house, with mirth & ioy, to welcome hym home. Thus the promise, whiche he made mozte foolishly to God, against Godes eternall wil, and the lawe of nature, mozte cruelly he perfozmed, so committing agaynst God, double offence. Therefore, whosoever maketh any promise, bindyng hymself therunto by an othe, lette hym foꝝsee, that the thyng whiche he promiset, be good, honest, and not agaynst the commaundement of God, and that it bee in his awne power, to perfourme it iustely. And suche good promises muste all men kepe, euermoze assuredly: But if a man at any tyme shall, eithet of ignorance, oꝝ of malice, promise and sweare, to do any thyng, whiche is eithet agaynst the lawe of almighty God, oꝝ not in hys power to perfourme: let hym take it, foꝝ an vnlawfull and vngodly othe.

NOVV some thyng to speake of periuꝛie, to the
 M.iiij. intent

Acte. xxiii
 Iudic. xi.

Against per-
 iurie.

In oth to fore
a Judge.

intent you should knowe, how great and greuous
an offence against God, this wilfull perjurie is: I
wyl shew you, what it is to take an othe before a
Judge, vpon a booke. Firſte, when they laipng
their handes vpon the Gospell booke, do ſwear
truely to enquire, and to make a true preſent-
ment of thinges, wherewith they be charged, and not
to let from ſaiyng the trueth, and doyng truely, for
fauor, loue, dreade, nor malice of any perſone, as
God may healde them, & the holy contentes of that
booke: They muſte conſider, that in that booke is con-
teyned, Gods euerlaſting truth, his moſte holy and
eternall worde, whereby we haue forgiuenes of
our ſynnes, & be made inheritors of heauen, to lyue
for euer, with Godes Angels and hys ſainctes, in
ioy and gladnes. In the Gospell booke is conteyned
alſo, Godes terrible threates to obſtinate ſynners,
that will not amende their lyfes, nor beleue the tru-
the of God, his holy worde, & the euerlaſtyng payn
prepared in helle, for Idolaters, Hypocrites, for
faſe and vain ſwearers, for periured men, for falſe
witnes berers, for falſe condemners of innocent &
giltles men, and for them, whiche for fauoure, hide
the crimes of malefactor, that thei ſhould not bee
punished. So that, whoſocuer wilfully forſwea-
reth hymſelf, vpon Chriſtes holy Euangel, thei vt-
terly forſake Godes mercy, goodnes and truth, &
merites of our ſauio: Chriſtes natiuitie, lyfe, paſſio
death, reſurrection, and aſcencio. They reſuſe the
forgiuenesſe of ſynnes, promiſed to all penitent
ſynners, the ioyes of heaue, the copany with Angels
and ſainctes for euer. All whiche benefites & confort-
tes,

tes, are promised vnto true Christian persones in y^e Gospel. And ther, so being forsworne vpon y^e Gospel: do betake thein selves to y^e deuilles seruice, y^e Master of all lyes, falshed, deceit, and periurie, prouoking the greate indignaciō, & curse of God, against them in this lyfe, & the terrible w^rath & iudgement of our sauio^r Ch^rist, at the great daye of the laste iudgement, when he shall iustly iudge, both y^e quicke and the dedde, acco^rdyng to their wo^rkes. For, whosoever forsaketh the truthe, for loue o^r displeasure of any man, o^r for lucre and profite to hymself, doth forsake Ch^rist and with Judas betrayeth him.

AND although, suche periured mennes falsehood, be nowe kept secreete, yet it shalbe opened at the last daye, when the secretes of all mennes hartes, shalbe manifest to al the worlde. And then the truth shal appere, and accuse them, and their awne conscience, with al the blessed company of heauen, shal beare witness truly against them. And Ch^rist the righteous iudge, shal then iustly cōdēpne them to euerlastyng shame & death. This sinne of periurie, almighty God by the Prophet Malachie, doth th^reatē to punyshe sore, sayng vnto the Jewes: I wil come to you in iudgement, & I wyl be a swift witnesse, & a sharpe Iudge, vpon sorcerers, adulterers, & periured persons. Whiche thyng to the Prophet Zacharie God declareth in a vision, wherein y^e Prophet sawe a boke liyng, which was twentie cubites long, & tenne cubites broode, God sayenge then vnto hym: This is the curse, that shal go furth vpon the face of the earth, for falshod, falsse swearynge, and periurte. And this curse shall

Though per-
iury to escape
here vnespied
and unpun-
ished, it shall
not to so euer,

Malach. iiii.

Zacha. v.

shall entce into the house of the false man, and in to the house of the periured man, and it shall remaine in the middelt of hys house, and consume hym, the tymbre, and stones of hys house. Thus you se, how much God doth hate periurie, and what punishment God hath prepared for false swearers, & periured persones.

THVS you haue heard, how, and in what causes, it is lawfull for a Christian man to sweare: Ye haue heard, what properties, and condicions, a lawfull othe muste haue, and also howe suche lawfull othes are bothe Godly, and necessary to be obserued: Ye haue hard, that it is not lawfull to sweare vainly, (that is) otherwayes, then in suche causes, and after suche sort, as is declared: And finally, ye haue hard, howe dampnable a thing it is, either to forswear our self, or to kepe an vnlaufull and an vnaduised

othe: Wherefore, let vs earnestly call for grace, that all vayne swearing and periurie let apart, we may onely vse suche othes, as be lawfull and godly, and that we maye truely, without all fraude

de obserue thesame, according to Gods wyll and pleasure.

To whom with the sonne and holy ghoſte, be all honoꝝ and gloꝝ.

Amen.

CA Sermon, how daungerous
a thyng it is, to declyne from God.



Eccle x.

Foure goynge from God, the Wisemā saith: that pride was the fyrst beginnyng, for by it mans harte was turned frō God his maker. For Pride (saith he) is the fountaine of all synne, he þ̄ hath it, shalbe full of cursynges, and at the ende, it shal ouerthrow hym. And, as by Pride and synne, we go from God, so shal God and all goodnes with hym, go frō vs. And the prophet Osee doeth plainly affirme: that thei whiche go awaie still from God, by vicious liuyng, and yet would go about to pacifie him otherwise, by sacrifice, and entertein hym thereby, thei labour in vain. For, notwithstanding all their sacrifice, yet he goeth styll away from them. For so much (saith þ̄ Prophete) as thei do not applie their myndes, to retorne to God, although thei go about with whole flockes and herdes, to seke the Lord: yet they shal not finde him, for he is gone away from them. But as touchyng our turnyng to God, or frō God: you shal vnderstande, that it maye be doen diuerse waies. Some tymes directly by Idolatrie, as Israel and Iuda then did: some tymes men goo from God, by lacke of faith, & mistrustyng of God, wherof Esaie speaketh in this wise: Wo to them that go doune into Egypt, to seke for healpe, trustyng in horses, and hauyng confidence in the numbre of chariottes, and puissaunce of horsemē. They haue no confidence in the holy God of Israell, nor seeke for the
A. J. Lorde:

Osee. v.

Esaie. xxxi

Lord: But what foloweth? The Lord shal let hy^s hande fall vpon them, and doune shall come, bothe the healer, and he that is holpen. Thei shalbe destroyed altogether.

SOME tyme men go from God, by the negle-
tyng of his commaundementes, concernynge their
Zacha. vii. neighbours, whiche commaundeth them, to expresse
hartie loue towardes euery man, as Zachary sayde
vnto the people in Gods behalfe: Eue true iudge-
ment, shewe mercy and compassion euery one to his
brother: P^rimagin no deceipt towardes wydowes, or
chylde^re fatherles and motherles, towardes strainger
or the poore: let no man forge euill in his harte, a-
gainst his brother. But these thinges they passed
not of, thei turned their backes, and went their way
they stopped their eares, that thei might not heare,
thei hardened their hartes, as an Adamant stone, &
thei might not listen to the lawe and the woordes,
that the Lord had sent thzough his holy spirite, by
his auncient P^rophetes. Wherefore the Lord shew-
ed his great indignacion vpon them: It came to
Hieré. vii. passe (saith the P^rophet) eue as I tolde the: as they
woulde not heare, so when thei cried, they were not
heard, but were dispersed into al kingdomes, which
thei neuer knew: and their lāde was made desolate.
And to be short, all thei, that maie not abide & word
of God, but folowing the perswasions, and stubbur-
nes of their awne hartes, go backward, & not for-
ward (as it is sayd in Jeremy) thei go & turne away
Hieré. vii. from God. In so much that Origene saith: He that
Orige. su- per Exodi. homi. xii. with mynde, with study, with dedes, with thoughte
& care, applieth himself to Gods worde, & thynketh
vpon

vpon his lawes, day & night, geueth himself wholly
 to God, and in his preceptes & commaundementes
 is exercised: this is he, that is turned to God. And
 on the other part (he saith): Whosoever is occupied
 with fables & tales, whē y word of God is reherſed:
 he is turned frō God. Whosoever in tyme of readig
 Gods worde, is careful in his mynd, of worldly bu-
 ſines, of money, oz of lucre: he is turned from God.
 Whosoever is entangled with y cares of poſſeſſiōs,
 filled with coueteouſnes of ryches: whosoever ſtu-
 dieth, for the glory & honoz of this worlde, he is tur-
 ned from God. So that after his mynd, whosoever
 hath not a ſpeciall mynde to that thyng that is cō-
 maūded, oz taught of God: he that doeth not liſten
 vnto it, embrace & print it in his hart, to the intent,
 that he may duely faſhion his lyfe thereafter, he is
 playnly turned frō God, although he do other thin-
 ges of his awne deuociō and mynde, whiche to hym
 ſeeme better, and more to Gods honoz. Which thing
 to be true, we be taught and admoniſhed in the holy
 ſcripture, by y exāple of kynge Saul, who beyng
 commaunded of God by Samuel, that he ſhoulde
 kyl all the Amalechites, & deſtroy them clerely with
 their goodes, & cattals: Yet he, being moued, partely
 with pitie, and partely (as he thought) with deuociō
 vnto God, ſaued Agag their kyng, and all the chief
 of their cattal, therewith to make ſacrifice vnto God.
 Wherewithall God beyng diſpleaſed highly, ſayde
 vnto the prophete Samuel: I repente, that euer I
 made Saul a kyng, for he hath forſakē me, and not
 folowed my wordes: and ſo he cōmaūded Samuel
 to ſhewe hym. And when Samuel asked, wherfore
 R. ij. (contrary

i Reg. xv

(contrary to Gods worde) he had saued the cattail, he excused y^e matter, partely, by feare, sayng he durst do none other, for that the people would haue it so: partely, for that thei were goodly beastes, he thought God woulde be content, seyng it was done of a good intent and deuocion, to hono^r God, with the sacrifice of them.

B V T Samuel, reprouinge all suche intentes & deuocions (semie thei neuer so muche to Gods hono^r, if thei stande not with his woorde, whereby we maye be assured of his pleasure) sayde in this wyse: Would God haue sacrifices and offeringes: or rather that his word should be obeyed? To obey him, is better then offerringes, & to listen to hym, is better then to offre the fatte of Rammes: Yea, to repine against his voice, is as euill as the sinne of diuination, and not to agre to it, is lyke abhominable ydolatriy. And now, forasmuche as thou hast cast awaye the worde of the Lorde, he hath cast awaye the, that thou shouldest not be kynge.

The turning
of God from
Saul.

B Y all these examples of holy scripture, we maye knowe, that as we forsake God: so shall he euer forsake vs. And what miserable state doth consequently and necessariely folow therupon, a man maye easely consider, by the terrible threathnynges of God. And although, he conside^r not all the saide miserie, to the vttermost, beyng so great, that it passeth any mans capacitie, in this life, sufficiently to cōsidre the same: yet he shal soone perceiue somuche therof, that if his hart be not moze then stony, or harder then the Adamant, he shall feare, tremble and quake, to call the same to his remembraunce.

first

FIRST the displeasure of God towardes vs, is commonly expressed in the scripture, by these twoo thinges: by shewynge his fearefull countenaunce vpon vs, and by turnyng his face, or hiding it from vs. By shewing his dreadfull countenaunce, is signified his great wraoth, but by turnyng his face or hidinge therof, is many tymes more signified, that is to say: that he clerely forsaketh vs, and geueth vs ouer. The whiche significacions be taken of y properties of mens maners. For men towardes them, whome thei fauour, commonly beare, a good, a cheareful, and a louing countenaunce, so that by the face or countenaunce of a man, it doth commonly appere, what will or minde he beareth towardes other. So when God doeth shew his dreadfull countenaunce towardes vs, that is to say, doeth send dreadfull plagues, of sword, famine, or pestilence vpon vs, it appeareth, that he is greatly wroth with vs. But whē he withdraueth from vs his woorde, the righte doctrine of Christe, his gracious assistance and ayde, (whiche is euer ioyned to his woorde) and leueth vs to our awne wit, our awne will and strength: he declareth then, that he beginneth to forsake vs. For where as God hath shewed to all them, that truely beleue his Gospel, his face of mercy in Iesus christ, whiche doeth so lighten their hartes, that thei (if thei beholde it, as they ought to do) be transformed to his ymage, bee made partakers of the heauenly light, and of his holy spirite, and bee fashioned too hym, in all goodnes, requisite to the childre of God: so, if they after do neglecte thesame, if they bee vnthankfull vnto hym, if thei orde not their lifes,

A.iiij. accordynge

accoꝝdinge to his example and doctrine, and to the setting furth of his gloꝝy, he will take awaye from them his kyngdō, his holy woꝝd, wherby he should reigne in thē, because thei bzing not furth the fruite therof, that he loketh foꝝ. Neuertheles, he is so mercifull, & of so long sufferance, that he doth not shew vpon vs, that greate wꝛathe sodainly, but when we beginne to chynke from his woꝝde, not belcuing it, oꝝ not expꝛessing it in oure liuinges: firste he doeth send his messengers, the true pꝛeachers of his woꝝd, to admonish vs of our dutie, that as he foꝝ his part foꝝ y great loue he bare vnto vs, deliuered his awn soune to suffre death, that we, by his death, might be deliuered frō death, and be restored to the life eternall, euermore to dwell with him, & to be partakers, and inheriteꝛs with him, of his euerlasting gloꝝy, & kyngdome of heauen: so again, that we foꝝ our partes, should walke in a Godly life, as becommeth his chyldꝛen to do. And if this will not serue, but stil we remaine disobediēt to his woꝝde & will, not knowig him, not louing him, not feaꝛinge him, not puttinge our whole trust & confidence in him: & on the other side, to our neighbours behauing vs vncharitably, by disdayne, enuye, malice, oꝝ by cōmitting murther robbery, adultry, gluttony, deceipt, lyng, swearing, oꝝ other like detestable woꝝkes, & vngodly behauioure: then he thꝛeateneꝛh vs by terrible comminations, swearinge in great angꝛee, that whosoꝛeuer doeth these woꝝkes, shall neuer entre into his reste, whiche is the kyngdome of heauen.

Hebre. iiii.
Psalm. xcv

NOVV, if this gentle monicion and commination together, do not serue, then God wil shewe hys terrible

terrible countenance vpon vs, he will powze intol-
 lerable plagues vpo our hedes, & after, he will take
 away from vs, all his ayde & assistance, wherwith be-
 fore he did defend vs, fro al suche maner of calamiti-
 tie. As the Euangelicall prophet Esaię, agreying wth Esaie. v.
 Chrestes parable, doth teache vs, sayng: That god Mat. xxi.
 had made a goodly vineyarde, for his beloued chil-
 dren, he hedged it, he walled it round about, he pla-
 ted it with chosen bynes, & made a Turret in y^e mid-
 des therof, & therin also a wyne press. And when he
 looked, that it should bring him furth good grapes,
 it brought furth wyld grapes: & after it foloweth:
 Now shall I shew you, (saith God) what I wil do
 with my vineyarde. I wil pluck doune the hedges,
 that it maie perish, I wil breake doune the walles,
 that it may be trode vnder fote: I wil let it lie wast,
 it shal not be cutte, it shal not be digged, but briers
 & thornes shal ouergrowe it, & I shal comaunde the
 cloudes, that thei shal no more raine vpon it.

BY these threateninges we are monished, y^e if we,
 which are the chosen vineyarde of God, bring not
 furth good grapes, y^e is to saie, good workes, y^e maie
 be delectable, & pleasaunt in his sight whē he loketh
 for them, when he sendeth his messengers, to cal vpo
 vs for thē, but rather bring furth wyld grapes, y^e is
 to say, solow workes, vnswete, vnfaury & vnfruct-
 ful: then wil he plucke awaye al defence, & suffer gre-
 uous plagues of famine, & battaile, dearth & death,
 to light vpo vs. Finally, if these do not yet serue, he
 wil let vs lye wast, he wil geue vs ouer, he wil turne
 away fro vs, he will dygge & delue no more aboute
 vs, he wil let vs alone, & suffer vs to bringe furthe,
 even

euē such fruite as we will, to bring furth, brābles, byers, and thornes, all naughtynes, all vice, & that so abundantlye, that thei shal cleane ouergrow vs, suffocate, strangle, and vtterly destroy vs. But thei, that in this worlde, liue not after God (but after their awne carnal libertie) perceyue not this greate wrath of God towarde them, that he will not dygge, nor delue any moze about them, that he doeth let them alone euē to them selves. But thei take thys for a great benefite of God, to haue all at their awn libertie, and so thei liue, as carnall libertie were the true libertie of the Gospel. But God forbidde (good people) that euē we should desire such libertie. For although, God suffre sonytymes the wicked, to haue their pleasure in this world, yet the ende of vngodly liuyng is at length eternall destruccion.

Numf. xi.

THE murmuringe Israelites, had that thei longed for, thei had quayles enough yea, till they were wery of the. But what was y^e ende therof, their swete meate had soure sauce: euē whyles the meat was in their mouthes, the plague of God lighted vpon the, & sodainely thei died. So, if we liue vngodly, & God suffreth vs to folowe our awne willes, to haue oure awne delightes & pleasures, & correcteth vs not wth some plage, it is no doubt, but he is almost vtterly displeased with vs. And although it be lōg or he strike yet many times, whē he striketh such persons, he striketh the at once, for euē. So, y^e whē he doth not strike vs, whē he ceaseth to afflict vs, to punishe or beate vs, & suffreth vs to rūne hedlinges into al vngodlines, & pleasures of this world, y^e we delight in without punishmēt & aduersite, it is a dreadful toke that he

loueth vs no lenger, that he careth no lenger for vs but hath geuen vs ouer, to our awne selves. .

As long as a man doth proune his vines, dooth digge at the rootes, and dooth laie freshe yearth to them, he hath a mynde to them, he perceiueth some token of fruitfulness that may be recouered in them: but when he wil bestowe no moze suche cost and labor aboute them, then it is a signe that he thynketh thei will neuer bee good. And the father, as long as he loueth his child, he loketh angrely, he correcteth hym when he dooeth amisse: but when that serueth not, and vpon that he ceaseth from correcciō of hym and suffereth hym to do what he liste hymself, it is a signe, that he intendeth to disinherite hym, & to cast him away for euer. So surely, nothing should perce our hart so soze, and put vs in suche horrible feare, as when we knowe in our conscience, that wee haue greuously offended God, and do so continue, & that yet he striketh not, but quietly suffereth vs in the naughtines that we haue delight in. Then specially it is tyme to crye, and to crye again, as Dauid did: *Caste me not awaie from thy face, and take not* Psalm. l. *awaie thy holy spirit fro me. Lorde turne not awaie* Psal. xxvi, *thy face from me, cast not thy seruaunt awaie in displeasure. Hide not thy face from me, least I bee like* Psal. cxlii, *vnto them, that go doune to hel. The whiche lamentable prayers of him, as thei do certify vs, what horrible daunger thei be in, from whō God turneth his face, (for that tyme, & as lōg as he so doth) so should thei moue vs, to crie vpon God, with all our harte, that we maie not be brought into that state, whiche doubtles, is so sorowful, so miserable, & so dreadfull*

D. J.

as

as no tounge can sufficiently expresse, or any harte can thynke.

FOR what deadly grief maie a man supplie it is, to be vnder the wrath of God, to be forsaken of hym to haue his holy spirit, the aucthor of all goodnesse, to be taken from hym, to be brought to so vile a condition, that he shalbe left mete for no better purpose then to be for euer, condemned to hel. For not onely suche places of Dauid do shewe, that vpon þe turning of Gods face fro any persons, thei shalbe lefte bare fro al goodnesse, and far from hope of remedy: but also the place, recited last befoze of Esaie, dooth meane thesame, whiche sheweth, that God at length doth so forsake his vnfruitful vineyard, that he wil not onely suffre it, to bryng furth wedes, briers, and thornes, but also, further to punishe the vnfruitfulness of it, he saith: he wil not cut it, he wil not delue it, and he wil comaunde the cloudes, that thei shall not rain vpon it, whereby is signified, the teachyng of his holy worde: whiche saint Paule, after a like maner, expresseth by plantyng and wateryng, meynyng, that he wil take that awaie from them. So that thei shalbe no leger of his kyngdom, thei shalbe no lenger gouerned by his holy spirite: thei shalbe frustrated of the grate & benefites, that thei had, and euer might haue enioyed through Christ. Thei shalbe depriued of the heauenly light and life, whiche thei had in Christ, whyles thei abode in hym. Thei shalbe, (as thei wer once) as me without God in this worlde, or rather in worse takyng. And to be short, thei shalbe geuen into the power of the deuill, whiche beareth the rule in all the, that be cast awaie from

from God, as he did in Saule and Judas, and generally, in all suche, as worke after their awne willes, the children of diffidence, and infidelitie.

LET vs beware therfore (good christian people) least that we, reiectyng Gods worde, (by the whiche we obtaine and retein, true faith in GOD) be not at length cast of so farre, that we become as the childre of infidelitie, whiche be of twoo sortes, farre diuerse, yea, almoste cleane contrary, and yet bothe bee very far, fro returnyng to God. The one sort, onely watyng their synfull, & detestable liuyng, with the right iudgement and straightnes of Gods righteousnes, be so destitute of counsaill, and be so comfortles, (as all thei must nedes be, from whom the spirit of counsaill and comfort is gone) that thei will not be perswaded in their hartes, but that either God cannot or els that he will not take them again to his fauor and mercy. The other, hearyng the louyng & large promises of Gods mercie, and so not conceiuyng a right faith therof, make those promises larger, then euer God did, trusting, that although thei continue in their synfull and detestable liuyng neuer so long, yet that God at the ende of their life, will shewe his mercie vpon theim, and that then, thei will retorne. And bothe these two sortes of men, be in a dampnable state, & yet neuerthelesse God, (who willeth not the death of y wicked) hath shewed meanes, wherby both thesame (if thei take hede in ceaso) may escape. The first, as thei do dreadd Gods rightfull iustice in punishing sinners, (wherby thei should be dismayd and should dispatre in dede, as touchyng any hope that may be in themselves) so if thei would costantly

D.ij. beleue

Eze. xviii.
and. xxxiii
Against despo-
ration.

Eze xxxiii

Against pre-
sumption.

beleue, that Gods mercie is the remedy appoynted against suche dispaire and distrust, not onely for the but generally for all that bee sozry and truely repentaunt, and will therewithall sticke to Gods mercie, thei maie be sure thei shall obtain mercie, and entre into the porte or haue of sauegarde, into the whiche, whosoever doth come, be thei before tyme neuer so wicked, thei shalbe out of daunger of everlastyng dampnacion, as God by Ezechuell saith: what tyme soeuer the wicked dooth retorne, & take earnest and true repentaunce, I will forget all his wickednesse.

THE other, as thei be redy to beleue Gods promises, so thei should be as redy to beleue the threatenynges of God: aswel thei should beleue the lawe as the Gospell: aswel that there is an hell and everlastyng fire, as that there is an heauen, and everlastyng ioye: aswel thei should beleue dampnacion, to be threatened to the wicked and euill doers, as saluacion to be promised to the faithfull in worde and workes: aswell thei should beleue, God to bee true, in the one, as in the other. And the synners, that continue in their wicked liuyng, ought to thynke, that the promises of Gods mercie and the Gospell, pertain not vnto them, beeyng in that state, but onely the lawe, and those scriptures, whiche conteyne the wrathe, and indignacion of God, and his threatenynges, whiche should certifie them, that as thei do ouer boldly presume of Gods mercy, and liue dissolutely, so doth God still more and more withdrawe his mercie from them, and he is so prouoked thereby to wrathe at length, that he destroyeth suche presumers many tymes sodainly. For of suche, sainte Paule

Paule saied thus : when thei shall saie , it is peace, i. Thessa. v.
 there is no daunger , then shall sodain destruccon
 come vpon theim. Let vs beware therefore, of suche
 naughtie boldenesse to synne, for God , whiche hath
 promised his mercie to theim, that bee truely repen-
 taunte, (although it bee at the latter ende) hath not
 promised to the presumptuous synner, either that he
 shall haue long life, or that he shall haue true repen-
 taunce at the laste ende . But for that purpose hath
 he made euery mannes deathe vncertayne , that he
 should not put his hope in thend, and in the meane
 season (to Gods high displeasure) liue vngodly.
 Wherfore, let vs folowe the counsaill of the Wise-
 man: let vs make no taryng, to turne vnto the lord
 let vs not put of from daie to day, for sodainly shall
 his wꝛath come, and in tyme of vengeaunce, he shall
 destroye the wicked . Let vs therefore turne bety-
 mes, and when we turne, let vs praie to GOD , as
 Osee teacheth, sayng : Forgeue vs all our synnes, Osee. xiiii.
 receiue vs graciously. And if we turne to hym, with
 an humble and a very penitent harte, he wil receiue
 vs to his fauor and grace, for his holy names
 sake, for his promise sake, for his truthe
 and mercies sake, promised to all
 faithfull beleuers in Iesus
 Christ, his onely natu-
 rall sonne. To who
 the onely saui-
 or of the
 world, with the father and the holy ghost,
 bee all honor, glory, and power,
 world without end. Amē.

An exhortation against the feare of Death.



Is not to bee marueyled,
that worldly men do feare to dye: for
death depriueth the of all worldly ho-
nors, riches, and possessiōs: in the frui-
tion whereof, the worldly man comp-
teth hymself happie, so long as he maie enioye them
at his awne pleasure: and other wise, if he be dispos-
sessed of thesame, without hope of recouery, then he
can none other thinke of hymself, but that he is vn-
happie, because he hath losse his worldly ioye and
pleasure. Alas thinketh this carnall man, Shall I
now depart for euer, frō all my honors, all my trea-
sures, from my countrey, frendes, riches, possessions
and worldly pleasures, whiche are my ioy and har-
tes delight: Alas that euer that daie shal come, whe
all these I muste bid farewell at once, and neuer to
enioy any of the after. Wherefore, it is not without
greate cause spoken of the wiseman: O death, how
bitter and sower is the remembraunce of thee to a
man that liueth in peace, and prosperitie in his sub-
staunce, to a man liuyng at ease, leading his life af-
ter his awne mind, without trouble, & is therewithal
well pampered and fed: There be other men, whom
this world doth not so greatly laugh vpon, but ra-
ther bere and oppresse with pouertie, sicknesse, or
some other aduersitie. Yet thei do feare death, partly
because the fleshe abhorreth naturally his awne so-
rowful dissolucion, whiche death doth threaten vn-
to them: and partely, by reason of sicknesse, and
painfull

painfull diseases; whiche be moſte ſtrong pangues and agonies in the fleſhe, and vſe commonly to come to ſicke men, befoze death, oz at the leaſte, accompany death, whenſoeuer it commeth.

Although theſe two cauſes ſeme great & weightie to a worldly man, whereupon he is moued to feare death, yet there is another cauſe muche greater then any of theſe afore reherſed, for whiche in deede, he hath iuſte cauſe to feare death: and that is, the ſtate and cōdicion, wherunto at the laſt ende, death bringeth al them that haue their hartes fixed vpon this world, without repentaunce and amēdement. This ſtate & condicion, is called the ſecond death, whiche, vnto all ſuche, ſhall inſue after this bodily deathe. And this is that death, whiche in deede ought to be dread & feared: for it is an euerlaſting loſſe without reinedy, of the grace & fauor of God, and of euerlaſtyng ioy, pleaſure, and felicitie. And it is not onely the loſſe for euer of all theſe eternall pleaſures, but alſo it is the condēpnacion, both of body and ſoule, (without either appellaciō, oz hope of redempcion) vnto euerlaſtyng paines in hell. Vnto this ſtate death ſent the vnnerciſfull and vngodly richeman, (that Luke ſpeaketh of, in his Goſpell) who liuyng in all wealth and pleaſure, in this worlde, and cheriſhyng hymſelf daily with daintie fare, and gorgeous apparell, deſpiced poore Lazarus, that lay pitifully at his gate, miſerably plagued, and full of ſores, and alſo greuouſly pined with hunger.

Luke. xvi

Bothe theſe two, were arreſted of deathe, whiche ſent Lazarus the poore miſerable man by angels anone vnto Abrahams boſome: a place of reſt
pleaſure

pleasure and consolacion. But the vnnmercifull rich man, descended doune into hel, and beyng in tormētes, he cried for comforte, complaynyng of the intolerable pain that he suffered in that flamme of fire, but it was to late. So vnto this place, bodily deth sendeth all them, that in this worlde, haue their tope and felicitie: al them, that in this world, be vnfaithfull vnto God, and vncharitable vnto their neighbours, so dyng without repentaunce, and hope of Gods mercie. Wherefore it is no maruaile, that the worldly man feareth death, for he hath muche more cause so to do, then he hymself doth considre.

The firste.

The seconde.

The thirde.

THVS we se thre causes, why worldly men feare death. One, because thei shal lose therby, their worldly honors, riches, possessions, and all their hartes desires: Another, because of the painfull diseases, & bitter pangues, whiche commonly men suffre, either before, or at the time of death: but the chief cause, aboue all other, is the dread of the miserable state, of eternall dampnation bothe of body and soule, whiche thei feare shal folow, after their departyng out of the worldly pleasures of this present life.

Hebre. ii.

i Cori. iii.

FOR these causes, be all mortall men, (whiche be geuen to the loue of this world) both in feare, & state of death, through syn (as þe holy apostle saith) so lōg as thei liue here in this world. But (euerlasting thankes be to almighty God for euer) there is neuer one of all these causes, no, nor yet thei altogether, that can make a true christiā man affraied to die, (whiche is the very membre of Christe, the temple of the holy Ghoste, the sonne of God, and the very inheritor of the euerlastyng kyngdom of heauen) but plainly
contrary,

contrary, he conceiueth great and many causes, vndoubtedly grounded vpon the infallible and eueralasting truth of the worde of God, whiche moue hym, not only to put away the feare of bodiely death, but also for the manifold benefites and singular commodities, whiche ensue vnto euery faythful person, by reason of the same, to wish, desire, and long hartely for it. For death shal be to hym no death at all, but a very deliuerance fro death, from all paynes, cares, and sorowes, miseries, and wretchednes of this world, and the very entry into rest, and a beginning of eueralstyng ioye, a tastyng of heauely pleasures, so great, that neither tougue is able to expresse, neither eye to se, nor eare to heare them, no, nor for any earthly mans hart to conceyue them.

So excedinge greate benefites they be, which God our heauenly father by his mere mercie, and for the loue of his sonne Iesus Christe, hath layed vp in store, and prepared for them, that humbly submitte themselves to Gods wil, and euermore vnfaynedly, loue him, from the botome of their hartes. And we oughte to beleue, that death beinge slayne by Christe, cannot kepe any man, that stedfastly trusteth in Christ, vnder hys perpetual tyranny and subiection, but that he shall rylse from death agayne vnto glory, at the last day appoynted by almighty God, lyke as Christ oure head did rylse agayne, accordinge to Gods appoyntement, the third day. For S. Augustyne saith: The head goynge before, the members trust to folowe, & come after. And saint Paul saith: if Christe be rysen from the dead, we shall rise also from the same. And to comfort all Christen

persons herein, holy scripture calleth thys bodily death, a slepe, wherein mā's senses be (as it were) take from him, for a ceason, and yet when he awaketh, he is more fresh, then he was when he went to bed. So, although we haue our soules seperated from our bodyes for a ceason, yet at the general resurrection, we shalbe more fresh, beautifull and perfite, then we be now. for now we be mortal, then we shalbe immortall, now infect with diuers infirmities, then clerely voyde of al mortall infirmities, now we be subiect to all carnall desires, then we shalbe al spirituall, desirynge nothinge but Gods gloze, & thinges eternal. Thus is this bodily death, a doore, or entrynge vnto lyfe, and therfore not so muche dreadfull, (if it be rightly considered) as it is comfortable, not a mischief, but a remedy of al mischief, no enemy, but a frende, not a cruel tyrant, but a gentle guyde, leadyng vs, not to mortalitie, but to immortallitie, not to sorow and payne, but to ioye and pleasure, and that to endure for euer, if it be thankfully taken and accepted, as Gods messenger, & patiently borne of vs, for Chrystes loue, that suffered most paynfull death, for oure loue, to redeme vs from death eternall. Accordynge hereunto, saincte Paule saith: our lyfe is hidde with Christ in God, but when our lyfe shall appere, then shall we also appere with hym in gloze. Why then shal we feare to dye: considerynge the manifolde, and comfortable promises of the Gospel, and of holy scriptures? God the father hath geuen vs euerlastynge lyfe, (saith S. Ihon) & thys lyfe is in hys sonne: he that hath the sonne, hath lyfe, & he that hath not the sonne, hath

Roma. viii.

Ihon. vi.

hath not lyfe. And this I wrote (saith S. Ihon) to Ihon. vi.
 you, that beleue in the name of the sonne of God, &
 you may know, that you haue euerlastinge lyfe, &
 that you do beleue vpon the name of the sonne of
 God. And our sauior Christ saith: he that beleueth Ihon. vi.
 in me, hath lyfe euerlastyng, and I will raise hym
 fro death to lyfe, at the last day. Sainct Paul also i. Cor. i.
 saith: that Christe is ordeyned and made of God,
 our rightcousnes, our holynes & redemption, to the
 entent that he, which wyll glory, shoulde glory in &
 Lorde. Saincte Paule did contemne, and set litle
 by all other thynges, estemyng them as dunge,
 which befoze he had in very great pryce, & he might
 be founde in Christ, to haue euerlastyng lyfe, true
 holynes, rightcousnes and redemption. Finally, s. Collo. ii. iii.
 Paul maketh a playne argument, in this wyle: If
 our heauely father woulde not spare his awn natu-
 rall sonne, but dyd geue hym to death, for vs, howe
 can it be, that with hym he shoulde not geue vs all
 thynges? Therfoze, if we haue Christ, then haue we
 with hym, and by hym, all good thynges, whatsoe-
 uer we can in our hartes wish or desire, as victo-
 ouer death, sinne and hel: we haue the fauor of God
 peace with hym, holynes, wisdom, iustice, power,
 lyfe, & redempcion: we haue by him, perpetual health,
 wealth, ioye, and blysse euerlastyng.

AL those therfoze, haue great cause to be full of
 ioye, that be ioynd to Christ with true fayth, sted-
 fast hope, and perfitt charitie, and not to feare death
 nor euerlastyng dampnacion. For death cannot
 depriue them of Iesu Christ, nor any synne can co-
 depne the, & are grafted surely in him, which is they?

Roma. xiiii

onely ioy, treasure, and lyfe. Let vs repent our synnes, amend our lyfes, trust in hys mercy and satisfaction, and death can neither take hym from vs, nor vs from hym. For then, (as s. Paul saith) whether we lyue or dye, we be the Lordes awne. And agayne he saith, Christ did dye, & rose agayne, because he should be Lord, both of the dead and quicke. Then if we be the Lordes awne, when we be dead, it must nedes folowe, that suche temporall death, not onely cannot harme vs, but also, that it shall muche be to our profit, and ioyne vs vnto God, more perfectly. And therof the christia hart may surely be certified by the infallible truth of holy scripture. It is God (sayeth s. Paul:) which hath prepared vs, vnto immortalitie, and the same is he, whiche hath geuen vs an earnest of the spirite. Therfore let vs be alwayes of good comforte, for we knowe, that so longe as we be in the body, we be (as it were) farre from God in a straunge countrey, subject to many perils, walkyng without perfite sighte, and knowledge of almighty God, onely seynge hym by fayth, in holy scriptures. But we haue a courage & desire rather to be at home with God and oure sauioz Christe, farre from the body, where we maye behold hys Godhead, as he is, face to face, to oure euerlastyng comfort. These be saincte Pauls wordes in effecte, wherby we may perceyue, that the lyfe in thys world, is resembled to a pilgrimage, in a straunge countrie far frome God: and that death, deliueyng vs from our bodyes, doth sende vs straight home, into our awne countrey, and maketh vs to dwell presently with God for euer, in perpetuall

Hebre. xiiii.

tuall rest and quietnesse. So that to dye is no losse,
but profite and winnyng to all true christe people

VVHAT lost the these, that hanged on the crosse
with Christ by hys bodiely death: Yea, how much
dyd he gayne by it? Did not our sauour say vnto
hym, this daye thou shalt be with me in Paradysc:
And Lazarus, that pitifull person, that lay before
richemans gate, payned with sores, and pined with
hungre, did not death highlye profite and promote
hym: Which by the ministry of Angels, sent him
vnto Abrahams bosome, a place of rest, ioye and hea-
uenly consolacion: Let vs thinke none other, (good
christen people) but Christ hath prepared thesame
ioye, and felicitie for vs, that he prepared for Laza-
rus & the these. Wherfore, let vs sticke vnto his sal-
uacion, and gracious redemption: and beleue hys
worde, serue hym fro our hartes, loue & obeye hym,
and whatsoeuer we haue done heretofore contrary
to hys moste holy wpll, now let vs repent in tyme,
and hereafter study to correct our lyfe, & doubt not,
but we shall finde hym as mercifull vnto vs, as he
was either to Lazarus, or to the these: whose exāples
are witten in holy scripture, for the comfort of the,
that be sinners, and subiecte to sorowes, miseries, &
calamities in this worlde, that thei shoulde not de-
spaire in Gods mercy, but euer truste, therby to ha-
ue forgituenesse of theyr synnes, & lyfe euerlasting,
as Lazarus and the these had. Thus I trust eueery
christen man, perceiueth by the infallible woorde of
God, that bodiely death cannot harme nor hinder
them, that truly beleue in Christ, but contrary shal
profit & promote the christen soules, whiche beyng

Luke, xxiii

Luke, xvi.

truly penitent for their offences, departe hence in perfect charitie, and in sure truste, that God is mercifull to them, forgivinge their synnes, for the merites of Iesus Christe, hys onely naturall sonne.

The seconde
cause, why
some do feare
death.

THE seconde cause, why some do feare death, is sore sicknesse, and greuous paynes, whiche partly, come before death, and partely, accompayneth death, whensoever it cometh. Thys feare, is the feare of the fraile fleshe, and a naturall passion, belonginge vnto the nature of a mortall man: But true faith, in Gods promyses, and regarde of the paynes and pangues, whiche Christ, vpon the crosse, suffered for vs miserable sinners, with consideration of the ioye, and euerlasting lyfe to come in heauen, wil mitigate thole paynes, and moderate thys feare, that it shal neuer be able to ouerthrowe the hartie desire, and gladnesse, that the christian soule, hath to be seperated from thys corrupt body, that it maye come to the gracious presence, of our sauour Iesus Christ. If we beleue stedfastly the woorde of God, we shal perceyue, that suche bodily sicknesse, pangues of death, or whatsoeuer dolorous paynes we suffre, either before or with death, be nothyng els in christen men, but the rodde of our heauenly and louynge father, wherewith he mercifully correcteth vs, either to trie and declare the faythe of hys patient chyldren, that they maye be founde laudable, glorious, and honorable in hys sight, when Iesus Christ shal be openly shewed, to be the Iudge of al the worlde: or els to chastise, and amende in them, whatsoeuer offendeth hys fatherly and gracious goodnesse, lest they shoulde perpe-

the

the euerlastyngly. And this hys correctyngge rodde,
 is common to all them, that be truly hys. Therfo-
 re let vs caste away the burden of synne, that lyeth
 so heuie in our neckes, and returne vnto God, by
 true penaunce, and amendemente of our lyfes. Let
 vs with paciēce runne thys course that is appoy-
 ned, sufferynge (for hys sake that dyed for our salua-
 cion) al sorowes and pangues of death, and death it
 selfe ioyfully, when god sendeth it to vs, haupyng
 our eyes fixed euer vpon the heade, and capitayn of
 our fayth, Iesus Christe: Who (considerynge the
 ioye, that he shoulde come vnto) cared neither for
 the shame, nor payne of deathe, but willingly, con-
 formyng hys wyl to hys fathers wyl, moſte paci-
 ently suffered the moſte shamefull and paynfull
 deathe of the crosse, beyng innocent. And now ther-
 fore, he is exalted in heauen, and euerlastingly sit-
 teth on the right hande of the throne of God the fa-
 ther. Let vs call to our remembraunce therfore, the
 lyfe and ioyes of heauen, that are kepte for al them,
 that patiently doo suffre here with Christe: and
 consider, that Christe suffered all hys paynfull pas-
 sion, by synners, and for synners, and then we shall
 with paciēce, and the more easly, suffre suche so-
 rowes and paynes, when they come. Let vs not set
 at light, the chastisinge of the Lorde, nor grudge at
 hym, nor fall from hym, when of hym we be correc-
 ted: for the Lorde loueth them, whom he doth cor-
 recte, and beateth every one, whom he taketh to
 be hys chylde. What chylde is that, (sayeth saincte
 Paule) whome the father loueth, and doth not cha-
 stice? If ye be without Gods correctiō (which al his
 welbeloued

Philipp. ii.

Hebre. xii.

welbeloued and true childzen haue) then be you but bastardes, smally regarded of God, & not hys true chyldzen.

THERFORE, seynge, that whē we haue in earth our carnall fathers to be our co:rectors, we do feare them, and reuerently take their co:rection, Shall we not much more be in subieccion to God our spirituall father, by whome we shal haue eternal lyfe? And our carnall fathers some tyme co:rect vs, euen as pleaseth thē, without cause: but this father, iustly co:recteth vs, either for our synne, to the intent we should amende, or for our commoditie & wealth, to make vs therby partakers of his holynesse. Furthermore, all co:rection, whiche God sendeth vs in thys p:esent tyme, semeth to haue no ioye and comforte, but sorowe and payne: Yet it bringeth with it a taste of Gods mercye and goodnes, towardes thē that be so co:rected, & a sure hope of Gods euertlasting consolacion in heauē, If then these sorowes, diseases, and sickenneses, and also death it selfe, be nothyng els, but our heauenly fathers rod, wherby he certifieth vs of hys loue & gracious fauor, wherby he trieth and purifieth vs, wherby he geueth vnto vs holynesse, & certifieth vs, that we be hys childzen, and he our mercifull father: Shall not we then, with al humilitie, as obedyent & louyng childzen, ioyfully kysse our heauenly fathers rod, and euer saye in oure harte, with our sauio: Iesus Christe: Father, if this anguyshe and sorowe which I fele, & death, whiche I se approche, may to passe, but that thy wyl is, that I muste suffre them, thy wyl be done.

Mat. xxvi

OF DEATH.

NOVV the thirde and special cause, why death in dede is to be feared, is, the miserable state of the worldly and vngodly people, after their death: But this is no cause at all, why the godly and faithfull people shoulde feare death, but rather contrariwise, their godly conuersacion, in this lyfe, and beliefe in Christ, cleauing continually to his merites, should make them to longe soze, after that life, that remayneth for them vndoubtedly after this bodely death. Of this immortall state, after this transitory life, where we shal liue euermore, in the presence of god, in ioye and reste, after victozy ouer all sickenes, sorowes, sinne, and death, there be many, bothe plaine places of holy scripture, whiche confirme the weake conscience against the feare of all suche dolours, sicknesses, synne and death corpozal, to asswage suche trembling and vngodly feare, and to encourage vs with comforte and hope, of a blessed state after thys life. saint Paule willeth vnto the Ephesians, that God the father of glory, woulde geue vnto theim, y^e spirite of wisdom and reuelacion, that the eyes of their hartes might haue light to know him, and to perceyue how great thinges he had called the vnto, and how riche inheritaunce, he hath prepared after this life, for the that pertain vnto hym. And saint Paul himself, declareth the desire of his hart, which was to be dissolued and losed from his bodie, and to be with Christ, which (as he saide) was much better for him, althoughe so them, it was moze necessary, y^e he shoulde liue, which he refused not, for their sakes. Euen like as saint Martyn sayed: good Lorde, if I be necessary for thy people to do good vnto them

The thirde cause why death is to be feared.

Ephes. i.

Phil. i.

A. J. I will

I will refuse no laboꝝ, but els foꝝ myne awne selfe,
I beseeche the to take my soule.

Sapi.iii.

N O W V, the holy fathers of the olde law, and all
faithfull and righteous men, which departed before
our sauioꝝ Chꝛistes ascencion into heauen, dyd by
death, departe from troubles vnto rest, from the hā-
des of their enemies into y^e hādes of God, frō sor-
wes & sickenneses vnto ioyful refreashing into Abra-
hā's bosome, a place of al cōfoꝝt & cōsolaciō, as scri-
ptures do plainly by manifest woꝝdes testifie. The
boke of Wisedō saith: y^e the righteous mens soules
be in the hand of God, & no toꝝment shal touche thē.
They seemed to the eyes of folishe men to dye, and
their death was cōpted miserable, and their depart-
ing out of this woꝝlde, wretched, but thei be in rest.
And another place saith: that the righteous shall
liue foꝝ euer, and their rewarde is with the Loꝝde, &
their myndes be with God, who is aboue all. Ther-
foꝝe they shall receyue a glorious kyngdome, and a
beautiful croune, at the Loꝝdes hande. And in ano-
ther place, the same boke saith: y^e righteous, though
he be pꝛeuented with sodain death, neuerthelesse he
shalbe there, where he shalbe refreshed. Of Abraham's
bosome, Chꝛistes woꝝdes be so playne, that a chꝛistē
man nedeth no moꝝe pꝛofe of it, Now then, if this
were y^e state of y^e holy fathers & righteous mē, before
the cōminge of our sauioꝝ, and before he was gloꝝi-
fied, how much moꝝe then, oughte all we to haue a
stedfast faith, & a sure hope of this blessed state & cō-
dicion, after our death? Seynge that oure sauioꝝ,
now hath perfourmed the whole woꝝke of oure re-
dempcion, and is gloꝝiously ascended into heauen,

Sapi.iiii.

to prepare oure dwellynge places with hym, & saied
 vnto hys father: Father, I will that where I am, Ihon. xviij.
 my seruauntes shalbe with me. And we know, that
 whatsoeuer Chyste will, his father will the same:
 wherfore it cannot be, but if we be his faithfull ser-
 uauntes, oure soules shalbe with hym, after our de-
 partinge out of this present life. Actes. viij.
 Sainct Stephin, when he was stoned to death, euen in the middell of
 hys toymentes, what was his mynde moste vpon?
 When he was full of the holy Ghoste, (saieth holy
 scripture) hauynge his eyes lifted vp into heauen,
 he sawe the glory of God, and Iesus standinge on
 the righte hande of God. The which truth, after he
 had confessed boldely befoze the enemies of Chyste,
 they drewe him oute of the cytie, and there they sto-
 ned hym, who cried vnto God saynge: Lorde Iesu
 Chyste, take my spirite. And doeth not oure sauioz
 save playnely in saincte Ihons Gospel: Ihon. v.
 Verely, verely, I saye vnto you, he that heareth my woozde &
 beleueth hym that sente me, hath everlastynge lyfe,
 and commeth not into iudgemēt, but shall passe frō
 death to lyfe. Shall we not then thinke, that death
 to be precious, by the whiche we passe vnto lyfe?
 Therfore, it is a true saynge of the Psal. cxvi.
 Prophete: the death of the holy and righteous men, is precious in
 the Lordes sighte. Holy Simcon, after that he had
 hys hartes desire, in seinge oure sauioz that he euer
 longed for all hys life, he embraced hym in his ar-
 mes, and sayde: Now Lord, let me departe in peace, Luce. iij.
 for myne eyes haue beholdē that sauioz, which thou
 haste prepared for all nacions.

IT is truthe therfore, that the death of the right-
 eous,

teous, is called peace, and the benefite of the Lorde, as the Churche saieth, in the name of the righteous departed out of this world: My soule turne thee to thy rest, for the Lorde hath bene good to the, and rewarded the. And we se by holy scripture, and other aunciente Histories of Martyrs, that y^e holy, faithfull, and righteous, euer sens Christes ascencion, in their death did not doubt, but that thei wente to be with Christe in spirite, whiche is oure life, healthe, wealth and saluacion. Ihon in his holy Reuelaciō, sawe a. C. xl. and. iiii. M. virgins and innocentes, of whome he sayde: These folow the Lābe Jesu Christ wheresocuer he goeth. And shortly after, in the same place he saieth: I heard a voyce frō heauen, saynge vnto me: Write, happye and blessed are the dead, whiche dye in the Lorde: from hencefurthe (surely saieth the spirite) they shall rest from their paynes and labours, for their woorkes do folow them. So that then they shall reape with ioye and comforte that, whiche they sowed with labors and paynes. They that sowe in the spirit, of the spirit shall reape euerlastyng lyfe. Let vs therfore neuer be wery of well doyng, for when the tyme of reappynge, or reward commeth, we shal reape without any werines, euerlastyng ioye. Therfore, whyle we haue time (as saincte Paule exhorteth vs) let vs doo good to all men, & not laye vp our treasures in earth, where ruste and mothes corrupt it, whiche ruste (as saincte James sateth) shall beare witnes agaynst vs, at the great daye, condempne vs, and shal (like most brennyng fyre) tormente oure fleshe. Let vs beware therfore, (as we tendre oure awne wealthe) that we be not

Psal. cxliii

Apo. xiiii.

Galath. vi.
Matth. vi.

James. v.

be not in the numbze of those miserable coueteous men, which, saint James biddeth mourne and lament for their greedy gatherynge, and vngodly keepynge of goodes. Let vs be wise in tyme, and learne to folowe the wise example of the wicked Stuarde. Let vs so prudently dispose oure goodes and possessions, committed vnto vs here by God for a ceason, that we maye truely heare and obeye this commaundemente of oure sauioz Christes: I saye vnto you, (sayeth he) make you frendes of the wicked Hammon, that they maye receyue you, into euerlastynge tabernacles. Ryches, he calleth wicked, because the worlde abuseth them vnto all wickednes, whiche are otherwise the good gifte of God, and the instrumentes, whereby Gods seruauntes do truely serue hym, in vsynge of the same. He commaunded them not to make them ryche frendes, to get highe dignities, and worldly possessions, to geue great giftes to ryche men, that haue no neede thereof, but to make theim frendes of pooze and miserable men: vnto whome, whatsoeuer they geue, Christe accepteth it, as geuen to hymselfe. And to these frendes, Christe in the Gospell geueth so greate honor and preeminence, that he sayeth: they shall receyue their benefactors, into euerlastynge houses. Not that men shalbe oure rewarders, for our wel doyng, but that Christ will rewarde vs, and take it to be done vnto hymselfe, whatsoeuer is doone to suche frendes.

THVS makynge pooze wretches oure frendes, we make oure sauioze Christe oure frende, whose membres they are, whose miserie, as he taketh for

Math. xxv.

hys awne misery, so their reliefe, succour and helpe, he taketh for his succoure, reliefe, and helpe, and will as muche thanke vs and rewarde vs for our goodnes shewed to them, as if he him selfe had receyued lyke benefite at our handes, as he witnesseth in the Gospell, saynge: Whatsoever ye haue done to any of these symple persones, whiche do beleue in me, that haue ye doen to my selfe. Therefore let vs diligently forsee, that our faith and hope whiche we haue conceyued in almightie God, and in our saviour Christe, were not faine, nor that the loue whiche we pretende to beare to hym, were not coulde: but let vs studie daily and diligently to shewe our selves to be the true honozers and louers of God, by keepynge of hys comaundementes, by doyng of good dedes vnto our nedie neighbors, releuyng by all meanes that we can, their pouerty with our abundaunce, their ignoraunce with our wisdom and learnynge, and comferte their weakenesse with our strengthe and auctoritie, calling all men backe from euill doyng, by Godly counsaill and good example, perseueryng still in well doyng so longe as we liue. So shall we not nede to feare death, for any of those thre causes afore mencioned, nor yet for any other cause that can be imagined. But contrary, considerynge the manifold sickenneses, troubles and sorowes of this present life the daungers of this perilous pilgrimage, and the greate encombzaunce, whiche our spirite hath by this synfull fleshe and fraile body subiect to deathe: considerynge also the manifolde sorowes and daungerous deceiptes of this world on euery side, the intollerable

tollerable pride, coueteousnes, and lechery in tyme
 of prosperitie, the impacient murmurynge of theim
 that be worldly in tyme of aduersitie, whiche cease
 not to withdrawe and plucke vs from God oure sa-
 uioure Chriſte, from oure life, wealth, or eternal ioy
 and ſaluacion: conſiderynge alſo the innumerable
 aſſaultes, of oure Ghoſtly enemy the deuill, with al
 hys fierie dartes of ambition, pride, lechery, vain-
 glozy, enuie, malice, detracciō, with other hys innu-
 merable deceiptes, engines and ſnares, whereby he
 goeth buſely aboute to catche al men vnder hys do-
 minion, euer like a rorynge Lyon, by all meanes i. Pet. v.
 ſearchynge whome he maye deuoure: the faithfull
 Chriſtian man, which conſidereth al theſe miſeries,
 perilles and incommodities, (whereunto he is ſub-
 iecte, ſo longe as he here liueth vpon earthe) and on
 the other part conſidereth, that bleſſed and comfoz-
 table ſtate of the heauenly life to come, and the ſwete
 condicion of theim, that departe in the Lorde, howe
 they are deliuered from the continuall encombraū-
 ces of their mortall and ſynfull body, from all the
 malice, craftes and deceiptes of this worlde, from al
 the aſſaultes of their ghoſtly enemy the deuill, to liue
 in peace, reſte and perpetuall quietnes, to liue in the
 felowſhip of innumerable Angelles, and with the
 congregacion of perfecte iuſte mē, as Patriarches,
 Prophetes, Martyrs and Confellozs: and finally,
 vnto the preſence of almightie God, and our ſauioz
 Jeſus Chriſte. He that doeth conſider all theſe thin-
 ges, and beleueth theim aſſuredly, as they are to be
 beleued, euen from the botome of his harte, beyng
 eſtabliſhed in God, in this true faith, hauynge a
 quiete

OF THE FEARE

Philip.i.

quiete conscience in Christe, a firme hope, and assured trust in Gods mercy, through the merites of Iesu Christe, to obteyne thys quietnes, reste and eternall ioye: shal not onely be without feare of bodiely death, when it commeth, but certainly (as sainte Paule did) so shall he gladly (accoordynge to Gods will, and when it pleaseeth God to call hym out of thys lyfe) greatly desyre in hys harte, that he maye bee rid from all these occasiōs of euil, and liue euer to Gods pleasure, in perfecte obedience of hys will, with our sauioz Iesus Christe: to whose gracious presence, the Lorde of hys infinitie mercie and grace, brynge vs to reigne with hym, in lyfe euerlastynge.
To whome, with oure heauenly father, and the holy Ghoste, be glozie in wordes without ende.

AMEN.

Can

An exhortacion, concernyng good orde and obedience, to rulers and magistrates.



Almightie God hath created & appointed al thynges, in heauen, yearth, and waters in a moste excellent and perfect orde. In heauen he hath appointed distinct orders and states of Archangelles and Angels. In yearth he hath assigned kynges, princes, with other gouernors vnder them, all in good & necessary orde. The water aboue is kept and raineth doune in due time and ceason. The sunne, moone, sterres, rainbow, thūder, lightnyng, cloudes, and al birdes of the aite, do kepe their orde. The yearth, trees, seedes, plantes, herbes, corne, grasse, and al maner of beastes, kepe them in their orde. All the partes of whole yere, as winter, somer, monethes, nightes & daies, continue in their orde. All kindes of fishes in the sea, riuers and waters, with all fountaines, sprynges, yea, the seas themselves, kepe their comely course and orde. And man himself also, hath al his partes, both with in & without, as soule, harte, mynd, memory, vnderstandyng, reason, speache, withall and synguler corporall membres of his body, in a profitable, necessary and pleasaunt orde. Euery degre of people, in their vocacion, callyng, & office, hath appoynted to the, their duetie and orde. Some are in high degre, some in lowe, some kynges & princes, some inferiours and subiectes, priestes, and laimen, masters and seruantes, fathers and children, husbandes & wives, rich and poore, and euery one haue nede of other, so that in al thinges, is to be lauded & praised y goodly orde of God, without y whiche, no house, no cite

no common wealth, can continue & endure. For wher
there is no right ordre, there reigneth all abuse, car-
nall libertie, enormitie, syn, & babilonicall confusiō.
Take awaye kynges, princes, rulers, magistrates,
iudges, and suche states of Gods ordre, no mā shall
ride or go by the high waie vntrobbed, no man shall
sleepe in his awne house or bed vnkilled, no mā shall
kepe his wife, children, & possessions in quietnes, all
thynges shall be cōmon, and there must nedes folow
all mischief and vtter destrucciō, both of soules, bo-
dies, goodes and common wealthes. But blessed be
God, that we in this realme of England, fele not the
horrible calamities, miseries & wretchednes, whiche
all thei vndoubtedly fele & suffre, & lacke this godly
ordre. And praised be God, that we knowe the great
excellēt benefite of god, shewed towarde vs in this
behalfe. God hath sente vs his high gifte, our moste
dere souereigne lord king Edward the sixt, with god-
ly, wise, and honorable counsaill, with other superiours
and inferiours, in a beautifull ordre. Wherefore, let
vs subiectes do our bounden duties, geuyng hartie
thankes to God, and prayng for the preseruaciō of
this Godly ordre. Let vs al obey, euen from the bo-
tome of our hartes, al their Godly procedynges, la-
wes, statutes, proclamacions, and iniunciōs, with
al other Godly orders. Let vs conside the scriptu-
res of the holy ghost, whiche perswade & cōmaunde
vs al, obediently to be subiect: first & chiefly, to the
kynges maiestie, supreme hed ouer all, & next, to his
honorable counsaill, and to all other noble men, ma-
gistrates and officers, whiche by Gods goodnes be
placed and ordered: for almighty God, is the onely
aucthoꝝ

aucthor and prouider of this forenamed state and
 ordre, as it is written of God, in the boke of the pro- Prou. viii.
 uerbes: through me, kynges do reigne, through me
 counsaillors make iust lawes, through me, doo prin-
 ces beare rule, and all iudges of the yearth execute
 iudgement: I am louyng to them, that loue me.

Here let vs marke wel, & remembre, that the high
 power & auctoritie of kynges, with their makynge
 of lawes, iudgementes, & officers, are the ordinaun-
 ces, not of man, but of God: & therfore is this word
 (through me) so many tymes repeted. Here is also
 well to be considred and remembred, that this good
 ordre is appoynted of Gods wisdom, fauor, & loue
 specially for them that loue God, & therfore he saith Sapient. vi.
 I loue them, & loue me. Also, in the boke of wisdom
 we may euidently learne, that a kynges power, au-
 cthoritie, & strength, is a greate benefite of God, ge-
 uen of his great mercy, to the comfort of our greate
 misery. For thus wee rede there spoken to kynges. Sapient. vi.
 Here o ye kynges & vnderstand: learne ye & be iud-
 ges of thendes of the yearth: geue eare ye, that rule
 the multitudes: for & power is geuen you of & lord,
 and the strength fro the highest. Let vs learne also
 here by the infallible word of God, that kinges and
 other supreme & higher officers, are ordeined of god
 who is most highest, & therfore thei are here dilige-
 tely taught, to apply theselves, to knowledge & wise-
 dom, necessary for the orderynge of Gods people, to
 their gouernaunce committed. And thei be here also
 taught by almighty God, that thei should reknew-
 ledge theselves, to haue al their power and strength,
 not fro Rome, but immediatly of God most highest.

Deu. xxxii.

We rede in the boke of Deuteronomy, þat al punishment pertaineth to God, by this sentence: vengeance is mine, & I wil reward. But this sentence we must vnderstand, to pertain also vnto þe magistrates, which do exercise Gods roume in iudgement & punishing, by good & godly lawes, here in yearth. And the places of scripture, whiche seme to remoue from among al christian men, iudgement, punishment, or killyng, ought to be vnderstand, that no mā (of his awne priuate auctoritie) may be iudge ouer other, may punish, or may kil: But we must refer al iudgement to God, to kynges & rulers, & iudges vnder the which be gods officers, to execute iustice, & by plain wordes of scripture, haue their auctoritie & vse of þe swearde, graunted fro God, as we are taught by .s. Paule, þe dere and elect apostle of our sauioz Christ, whō we ought diligently to obey, euen as we would obey our sauioz Christ, if he wer present. Thus. S.

Roma. xiii.

Paule writeth to the Roma: Let euery soule submit hymself, vnto the auctoritie of the higher powers, for there is no power, but of God, the powers that be, be ordeined of God, whosoever therfore resisteth the power, resisteth the ordinaunce of God, but they that resist, shall receiue to theselues dampnacion: for rulers are not fearful to the that do good, but to the that do euill. Wilt thou be without feare of the power? Do well then, & so shalt thou be praised of the same: for he is the minister of God, for thy wealth. But and if thou do that, which is euill, then feare, for he beareth not the swearde for naught, for he is þe minister of God, to take vengeance on hym, that doth euill. Wherfore ye must nedes obey, not onely
for

for feare of vengeaunce, but also, because of conscience, and euen for this cause paie ye tribute, for they are Gods ministers, seruyng for thesame purpose.

Here let vs all learne of s. Paule, the elect vessell of God, & all persones hauyng soules, (he excepteth none, nor exempteth none, neither priest, apostle, nor prophet, saith s. Chryso.) do owe of bounden duetie, and euen in conscience, obedience, submission & subiection, to the high powers, which be constituted in aucthoritie by god, forasmuch as they be gods lieutenantes, Gods presidents, Gods officers, Gods commissioners, Gods iudges, ordeined of God hymself, of whom onely they haue all their power, and all their aucthoritie. And thesame s. Paule threatneth no lesse pain, then euerlasting dāpnacion to al disobedient persons, to al resisters, against this general and cōmon aucthoritie, forasmuch as they resist not man, but God, not mannes deuise & inuencion, but Gods wisedō, Gods ordze, power, and aucthoritie. And here (good people) let vs all marke diligently, that it is not lawfull for inferiours & subiectes, in any case to resist the superiour powers: for s. Paules wordes be plain, that whosoever resisteth, shall get to theselves dāpnacion: for whosoever resisteth, resisteth the ordinance of God. Our sauioz Christ hymself & his apostles, receiued many & diuerse iniuries of the vnfaithfull and wicked mē in aucthoritie: yet we neuer rede that they, or any of the, caused any sedicio or rebellion, against aucthoritie. We rede oft, that they patiently suffered all troubles, veracions, flanders, pangues, & paines and death it self obediently, without tumulte or resistance. They cōmitted

Ihon. xix.

ted their cause to him, that iudgeth righteously, and
 prayed for their enemies hartely & earnestly. Thei
 knew y^e the aucthoritie of the powers, was Gods or-
 dinaunce, & therfore bothe in their wordes & deedes,
 thei taughte euer obedience to it, and neuer taught,
 nor did the contrary. The wicked iudge Pilat laid
 to Christe: knowest thou not that I haue power to
 crucifie thee, and haue power also to lose the? Iesus
 answered: Thou couldest haue no power at all a-
 gainst me, except it wer geuen the fro^e aboue. Wher-
 by Christe taught vs plainly, that euen the wicked
 rulers haue their power and aucthoritie fro^e God.
 And therfore it is not lawfull for their subiectes, by
 force to resist them, although thei abuse their power
 muche lesse then it is lawfull for subiectes to resist
 their godly & christian princes, whiche do not abuse
 their aucthoritie, but vse thesame to Gods glory, &
 to the profite and commoditie of Gods people. The
 holy Apostle s. Peter, commaundeth seruauntes to
 be obediēt to their masters, not only, if thei be good
 and gentle, but also, if thei be euill and froward: af-
 firmyng, that the vocacion & calling of Gods peo-
 ple, is to bee patient, and of the sufferynge side. And
 there he bringeth in, y^e patience of our sauior Christ
 to perswade obedience to gouernors, yea, although
 thei be wicked and wrong dooers. But let vs now
 heare s. Peter hymself speake, for his awne wordes
 certifie best our conscience. Thus he vttereth them
 in his firste Epistle: Seruauntes obeye your Ma-
 sters with feare, not onely, if thei bee good and gen-
 tle, but also, if thei bee frowarde: For it is thanke
 worthy, if a man for conscience towarde God, suffe-
 reth

i. Peter. ii.

i. Pet. ii

ceth grief, and suffreth wrong vnderferued: for what
 praiſe is it, when ye be beaten for your faultes, if ye
 take it patiently, but whē ye do wel, if you then ſuf-
 fre wrong, & take it patiently, then is there cauſe to
 haue thanke of God: for hereunto verely wer ye cal-
 led. For ſo did Chriſt ſuffre for vs, leauyng vs an ex- i. Peter. ii.
 ample, that we ſhould folow his ſteppes. All theſe be
 the very wordes of s. Peter. s. Dauid alſo teacheth i. Reg. xviii
 vs a good leſſon in this behalfe, who was many ty-
 mes moſt cruelly & wrongfully perſecuted of kyng
 Saule, and many tymes alſo put in leoperdy and
 dainger of his life, by kyng Saule & his people: yet
 he neuer reſiſted, neither vſed any force or violence
 againſt kyng Saule, his mortall enemy, but did e-
 uer to his liege Lorde & maſter kyng Saule, moſte
 true, moſt diligent, and moſt faithfull ſeruice. In ſo
 muche, & when the lord God had geuē kyng Saule
 into Dauides handes in his awne caue, he would
 not hurt him, when he might without all bodily pe-
 ril, eaſily haue ſlain hym: no, he would not ſuffre any
 of his ſeruaūtes, once to lay their handes vpon kyng
 Saule, but prayed to god in this wiſe: lord, kepe me
 from doyng that thyng vnto my maſter, the lordes
 anoynted: kepe me that I laie not my hande vpon
 hym, ſeyng, he is the anoynted of y lord, for as tru-
 ly as the lorde liueth, (except the lorde ſmite hym, or
 except his day come, or that he go doune to warre, &
 in battaill periſhe) the Lorde be mercifull vnto me,
 that I lay not my hand vpon the lordes anoynted.
 And y Dauid mighte haue killed his enemy kyng
 Saule, it is euidently proued, in the firſt boke of the
 kynges, both by y cutting of y lap of Saules gar- i. Re. xxiii.
 ment

ment, & also by the plain confession of kynge Saule. Also another tyme (as it is mentioned in þe same booke) when the most vnmmercifull, and most vnkynnd kynge Saule did persecute pooze Dauid, God did again geue kynge Saule into Dauides hādes, by casting of kynge Saule & his whole army, into a ded slepe: so that Dauid and one Abisai with hym, came in the night into Saules hoste, where Saule lay slepyng and his speare stakke in the ground at his hed. Then said Abisai vnto Dauid: God hath deliuered thyne enemy into thy hādes, at this tyme, now therfore let me smite hym once with my spear to the yearth, and I will not smite hym again the seconde tyme: meānyng thereby to haue killed hym with one stroke, & to haue made hym sure for euer. And Dauid answered, and said to Abisai, destroy hym not: for who can lay his handes on þe lordes anoynted & be giltles? And Dauid said farthermore: as sure as þe lord liueth, the lord shal smite hym, or his day shal come to die, or he shal descend into battail, & there perish. The lord kepe me frō laiyng my hādes vpon the lordes anoynted. But take thou now the speare þe is at his hed, & the cruse of water, & let vs go: & so he did.

Here is evidently proued, that we may not resist, nor in any waies hurt, an anoynted kynge, which is Gods liuetenaunt, becegerent, and highest minister in that countrey, where he is kynge. But peradventure some here would saie, that Dauid in his awne defence, might haue killed kynge Saule lawfully, & with a safe conscience. But holy Dauid did knowe, that he might in no wise resist, hurt, or kil, his soueraigne lord & kynge: he did knowe, that he was but
 kynge

Objection.

Answer.

king Saules subiect, though he wer in great fauor with God, & his enemy king Saule out of gods fauor. Therfore, though he wer neuer so much prouoked, yet he refused vtterly to hurt the lordes anoynted. He durst not, for offending God, & his awne conscience, (althought he had occasion & opportunitie) once lay his handes vpon Gods high officer & kyng, who he did know to be a person reserued, (for his office sake) onely to Gods punishment & iudgement. Therefore he praieyth so ofte, & so earnestly, & he laie not his handes vpon the Lordes anoynted. And by these .ii. exāples s. Dauid (beyng named in scripture Psal. lxxx. a man after Gods awne hart) geueth a general rule and. viii. and lesson, to all subiectes in the world, not to resist their liege lord & king, not to take a sweard by their priuate aucthoritie, against their kyng, gods anointed, who onely beareth the sweard, by gods aucthoritie, for the maintenaunce of the good, & for the punishment of the euil: who only by Gods law, hath & vse of the sweard at his comaundement, & also hath all power, iurisdiction, regiment and coercio, as supreme gouernoz of all his realmes & dominions, & that, euen by the aucthoritie of God, & by gods ordinaunces. Yet another notable story & doctrine, is in the second boke of the kynges, that maketh also for this purpose. Whē an Amelechite, by king Saules awne consent and comaundement, had killed kyng saul, he wēt to Dauid, supposing to haue had great thake for his message, & he had killed Dauids mortall enemy, and therfore he made great hast, to tel to Dauid the chaunce, bringyng with him kyng Saules croune, that was vpon his hed, and his bracclet

S. j. that

that was vpon his arme, to perswade his tidynge
 to be true. But godly Dauid was so farr frō reioy=
 syng at these newes, that immediatly he rēt his clo=
 thes of his backe, he mourned & wepte, and saied to
 the messenger: how is it, that thou wast not afrated,
 to late thy hādes on the lordes anoynted, to destroy
 hym: And by & by, Dauid made one of his seruaun=
 tes to kil the messēger, sayng: thy bloud be on thine
 awne hed, for thy awne mouth hath testified against
 thee, grauntyn g̃ thou hast slau the lordes anoynt=
 ed. These examples, beyng so manifest & euident, it
 is an intollerable ignoraunce, madnesse, & wicked=
 nesse for subiectes, to make any murmuryn, rebel=
 lion, resistance, commocion or insurreccion, againste
 their moste dere and moste dread souereigne lord &
 kyng, ordeined and appoynted of Gods goodnesse,
 for their commoditie, peace, and quietnes. Yet let vs
 beleue vndoubtedly, (good christiā people) that we
 maie not obey kynges, Magistrates, or any other,
 (though thei be our awne fathers) if thei would cō=
 maunde vs to do, any thyng contrary to Gods com=
 maūdementes. In such a case, we ought to say with
 the Apostles: we muste rather obeie God, then man.
 But neuertheles in g̃ case, we maie not in any wyse
 resist violētly, or rebell against rulers, or make any
 insurreccion, seditiō, or tumultes, either by force of
 armes, (or otherwaies) against the anoynted of the
 lord, or any of his appointed officers. But we must
 in suche case, patiently suffre all wronges and iniu=
 ries, referryn the iudgement of our cause onely to
 God. Let vs feare g̃ terrible punishment of almightie
 God, against traitors, or rebellious persones, by
 the

Actes.v:

the example of Choz, Dathan, and Abiron, whiche repined and grudged against Gods Magistrates, and officers, and therfore the yearth opened, & swallowed them by a liue. Other for their wicked murdering, & rebellion, wer by a sodain fire sent of god vtterly consumed. Other for their froward behauiour to their rulers, & gouernours, Gods ministers, were sodainly stricken, with a foule leprosy. Other wer stinged to death, with wonderfull straunge fiery serpentes. Other wer soze plagued, so that ther was killed in one daie, the numbze of fourtene thousand and seuen hundred, for rebellion against them, who God had appoynted to bee in aucthoritie. Absalon also, rebellyng against his father king Dauid, was punished with a straunge and notable death.

Nume.xi.

Nume. xii.

Nume.xxi.

Nume.xvi.

ii.Re.xviii.

And lette no man thynke, that he can escape unpunished, that comitteth treason, conspiracy, or rebellion, againste his souereigne Lorde the Kyng, though he commit thesame neuer so secretely, either in thought, woorde, or deede: neuer so priuely, in his priue chambze, by hymself, or openly communicatyng, and consultyng with other: For treason will not be hid: treason will out at the length. God will haue that moste detestable vice, bothe opened and punished, for that it is so directely against his ordinaunce, and agaynste his hygh principall iudge, and anoynted in yearth. The violence and iniury, that is comitted against aucthoritie, is committed against GOD, the common weale, and the whole realme, whiche God will haue known, and condignely punished, one waie or other. For it is notably wrytten of the Wiseman in Scripture, in the boke S.ij. called

Ecclesi. x. called Ecclesiastes: wishe the kynge no euill, in thy thought, or speake no hurt of hym in thy priuy chābze, for a birde of the aire shall betraye thy voyce, and with her fethers, shall she bewraie thy wordes. These lessons & exāples are writtē for our learning.

Let vs al therfoze feare the moste detestable vice of rebellio, euer knowyng and remembryng, that he that resisteth commō aucthoritie, resisteth God and his ordinaunce, as it may be proued by many other mo places of holy Scripture. And here let vs take hede, that we vnderstād not these, or suche other like places (whiche so streightly commaunde obedience to superiours, and so streightly punisheth rebellion, and disobedience to thesame) to be meant in any cōdicio of the pretended power of the bishop of Rome. For truely the scripture of God alloweth no suche vsurped power, full of enormities, abusions & blasphemies. But the true meanyng of these, and suche places, bee to extoll and set furthe, Gods true ordinaunce, and the aucthoritie of Gods anointed kynges, and of their officers appoynted vnder them.

And concerning the vsurped power of the bishop of Rome, whiche he most wrongfully chalengeth, as the successor of Christ, and Peter: we may easely perceiue, how false, feined, and forged it is, not onely in that, it hath no sufficient ground in holy scripture, but also by the fruites and doctrine therof. For our sauioz Christ, and S. Peter teacheth most earnestly & agreably obedience to kynges, as to the chief & supreme rulers in this world, next vnder God: but the bishop of Rome teacheth immunities, priuileges, exemptions, and disobedience, moste clearly against Christes.

Christes doctrine, and s. Peters. He ought therefore
 rather to bee called Antichrist, and the successor of s.
 Scribes & Phariseis, then Christes vicar, or s. Pe-
 ters successor, seying, that not only in this poynt, but
 also in other weightie matters of christian religion,
 in matters of remission of synnes, & of saluacion, he
 teacheth so directly against, both s. Peter, & against
 our sauioz Christe. Who not onely taught obediēce
 to kynges, but also practised obedience, in their con-
 uersacion & liuing. For we rede, that thei both paid Math. xvii.
 tribute to the kyng. And also we rede, that the holy
 virgin Mary, mother to our sauioz Christ, and Jo-
 seph, who was taken for his father, at the emperors Luke. ii.
 cōmaundement, went to the citie of Dauid, named
 Bethleem, to be taxed emōg other, & to declare their
 obedience, to the magistrates, for Gods ordinaun-
 ces sake. And here let vs not forget s. blessed virgin
 Maries obedience: for although, she was highly in
 Gods fauor, and Christes naturall mother, & was
 also great with childe that same tyme, & so nigh her/
 trauaile, that she was deliuered in her iourney, yet,
 she gladly without any excuse or grudgyng (for cō-
 science sake) did take that cold & foule winter iour-
 ney, beyng in the meane ceason so poze, that she lay
 in the stable, and there she was deliuered of Christ.
 And accordyng to thesame, lo, how s. Peter agreeth,
 writing by expresse wordes, in his first Epistle: sub- i. Peter. ii.
 mit your selves, (saith he) vnto kynges, as vnto the
 chief heddes, or vnto rulers, as vnto them that are
 sent of hym, for the punishment of euill doers, & for
 laude of thē that do well, for so is the wil of God. I
 neede not to expound these wordes, thei be so plain of
 them:

thēselfes. **S.** Peter doth not saie: submit your selves vnto me, as supreme hed of the Churche, neither he saith, submit your selves frō tyme to tyme, to my successors in Rome: but he saith, submit your selves vnto your king your supreme hed, & vnto those that he appoynteth in aucthoritie vnder hym. For that ye shall so shewe your obedience, it is the will of God. God will that you be in subieccion to your hed and king. This is Gods ordinaunce, Gods cōmaundement, & Gods holy will, that the whole body of euery realme, and al the membres & partes of thesame, shalbe subiect to their hed, their kyng, and that (as **S.** Peter writeth) for the Lordes sake: and (as **S.** Paule writeth) for conscience sake, and not for feare onely. Thus we learne by the worde of God, to yeld to our kyng, that is dewe to our kyng, that is, honor, obedience, paymentes of dewe taxes, customes, tributes, subsidies, loue and feare. Thus we knowe partly our bounden dueties to comunō aucthoritie: nowe let vs learne to accomplishe thesame. And let vs moſte instauntly and hartely praie to God, the onely aucthor of all aucthoritie, for all them that be in aucthoritie, according as **S.** Paule willeth, writing thus to Timothe in his first Epistle: I exhort therfore, that aboue all thynges, praiers, supplications, intercessions, and geuyng of thankes be doen for all men, for kynges, and for all that bee in aucthoritie, that we maie liue a quiete and a peaceable life with al godlines and honestie: for that is good, and accepted in the sight of God our sauioz. Here **S.** Paule maketh an earnest and an especiall exhortacion, concernyng geuyng of thankes, and praier for kynges

I. Peter. ii.
Roma. xiii.

Math. xxii.
Roma. xiii.

I. Timot. ii.

OF OBEDIENCE.

kynges and rulers, sayng: aboue all thinges, as he might saie, in any wise principally & chiefly, let prayer be made for kynges. Let vs hartely thake God for his greate and excellent benefite and prouidence, concerning the state of kinges. Let vs pray for the, that thei maie haue Gods fauor, and Gods protection. Let vs praise, that thei maie euer in al thynges haue God before their eyes. Let vs praise, that thei maie haue wisdom, strength, iustice, clemencie, zeale to Gods glory, to Gods veritie, to christian soules, and to the common wealthe. Let vs praise, that thei maie rightly vse their swourde and auctoritie, for the maintenaunce & defence of the catholique faith, contained in holy scripture, and of their good and honest subiectes, and for the feare and punishment of the euill, and vicious people. Let vs praise, that thei maie faithfully folowe the moste faithfull kynges and capitaines in the Bible, Dauid, Ezechias, Iosias, Moses, with suche other. And let vs praise for our selves, that we maie liue Godly, in holy and christian conuersacion: so we shal haue GOD of our side. And then let vs not feare, what man can do against vs: so we shal liue in true obedience, bothe to our moste mercifull kyng in heauen, and to oure moste Christian kyng in yearth: so shal wee please God, and haue the excedyng benefite, peace of conscience, reste and quietnesse here in this worlde, and after this life, we shal enioy a better life, rest, peace, and the eternal blisse of heauen: whiche he graunt vs al, & was obedient for vs all, eue to the death of the crosse, Jesus Christ: to whō with the father, & the holy ghost, be al honor & glory, bothe now & euer. Am.

Judith. v.

Am.

CAn homilie of whoze-
dome and vncleennesse.



Although, there wāt not
(good Christian people) greate
swarmes of vices worthy to bee
rebuked, (vnto suche decaye, is
true godlines & verteous liuyng
now come) yet aboue other vices
the outrageous seas of adultery, whozedome, for-
nicacion, and vncleennesse, haue not onely bzaſte in,
but also ouerflowed, almoſte the whole world, vnto
the great dishonor of God, the excedding infamy of
the name of Chriſt, the notable decay of true religiō
and the vtter deſtruction of the publique wealth:
and that ſo abundantly, & throughe the cuſtomable
uſe therof, this vice is growen into ſuche an height,
that in a maner emōg many, it is cōpted nō ſin at al
but rather a paſtime, a dalliaunce, & but a touche of
youth, not rebuked, but winked at, not puniſhed,
but laughed at: wherfore it is neceſſary at this pre-
ſent, to entreat of the ſyn of whozedom, & fornicaciō,
declaryng vnto you, the greatnes of this ſyn, & how
odious, hateful, and abhominable it is, and hath al-
way been reputed, befoze God and al good men, and
howe greuouſly it hath been puniſhed, bothe by the
lawe of God, & the lawes of diuerſe princes. Again,
to ſhewe you certayne remedies, whereby ye maye,
(throughe the grace of God) eſchew this moſte dete-
ſtable ſinne of whozedom and fornicacion, and lead
your lifes, in all honeſtie and cleāneſſe. And that ye
maye perceiue, that fornicacion, and Whozedome
are

are (in the sight of God) most abhominable synnes, ye shall call to remembrance this commaundement of God: Thou shalt not commit adultery: By the which worde adultery, although it be properly understood, of the vnlawfull commixtion of a married man with any woman besyde his wyfe, or a wyfe, with any man besyde her husbände: yet thereby is signified also, al vnlawful vse of those partes, which be ordeyned for generation. And this one commaundemente (for bydding adultery) dothe sufficiently paynt, and set out before oure eyes, the greatness of this synne of whoredom, and manifestly declareth, how greatly it ought to be abhorred, of all honest and faythfull persons. And that none of vs all, shall thinke hymselfe excepted from this commaundemente, whether we be olde, or yong, married, or vnmarrjed, man, or woman, heare what God the father sayeth, by his moste excellent Prophet Moyses: There shalbe no whoze, emong the daughters of Israel, nor no whozemongers, emonge the sonnes of Israel.

Exod. xx.

Deu. xxiii.

Here is whoredom, fornicacion, and al vncleannes forbidden, to all kyndes of people, al degrees, and all ages, without exception. And that we shall not doubt, but that this precepte pertaineth to vs in dede: heare what Christ (the perfect teacher of al trueth) saith in the newe Testament: Ye haue hearde (sayth Christ) that it was sayd to them of the olde tyme: thou shalt not commit adultery: but I say vnto you, whosoever seeth a woman to haue his lust of her, hath committed adultery with her all redy in his harte. Here our sauiour Christ, doth not only confir-

Math. v

C. j.

me

me and stablish the lawe agaynst adultery, geuen in the olde Testamēt of God the father, by hys seruauit Moyses, and maketh it of full strength, continuallye to remayne among the professours of his name in the newe lawe: but he also (condempning the grosse interpretacion of the Scribes & Phariseis, which taught, that the aforesayd commaundement only required to absteyne from the outwarde adultery, and not from the filthye desyres and vnpure lustes) teacheth vs an exacte and ful perfeccion of puritie and cleynnes of lyfe, both to kepe oure bodies vndefyled, and oure hartes pure and free, from all euill thoughtes, carnal desyres, & fleshly consentes. Howe can we then be free from this commaundement, where so great charge is layde vpon vs? Maye a seruaute do what he wyl, in any thing, hauing a commaundement of hys master to the contrarye? Is not Chyste our master: are not we hys seruantes? Howe then may we neglecte oure masters wyl, and pleasure, & folow our awne wil and phantasie? Ye are my frendes (sayth Chyste) if you kepe those thinges, that I commaunde you. Howe hath Chyste oure master commaunded vs, that we should forsake all vncleannes, and lechery, bothe in body and spirite: This therfore muste we do, if we looke to please God. In þe Gospel of Sainct Matthewe, we reade that the Scribes & Phariseis, were greuousslye offended with Chyste, because hys disciples dyd not kepe the tradicions of the fozefathers: for they washed not their handes, when they wente to dyner or supper, & amonge other thinges, Chyste answered, and sayde: heare and vnderstande: Not that

Ihon. xv

Match. xv

Math. xv

that thing, which entreth into the mouth defyleth the manne, but that, whiche commeth out of the mouth, defyleth the man. For those thinges, which procede out of the mouth, come forth from the harte, and they defyle the man. For out of the hart, procede euil thoughtes, murders, breakyng of wedlocke, whoredom, thestes, false witnes, blasphemyes: These are þe thinges, which defile a man. Here may we see, that not onely murder, theste, false witnes, & blasphemie, defile men: but also euill thoughtes, breakyng of wedlocke, fornicacion, and whoredome.

V V H O is now of so litel wpt, that he wyll esteeme whoredom, and fornicacion, to be thinges of small importaunce, and of no weyght befoze God: Christ (which is the trueth and can not lye) saith, þe euill thoughtes, breakyng of wedlocke, whoredome, and fornicacion, defyle a man, that is to saye, corrupte both the body and soule of man, & make the, of the temples of the holy Ghoste, the fylthye dunghill, or dungeon of al vnclene spirites, of þe mansiõ of God, the dwellyng place of Sathan. Agayne, in the Gospel of s. Ihon, when the womantaken in adultery, was brought vnto Christ, sayd not he vnto her: go thy waie and sinne nomore: Doth not he here cal whoredome sinne: And what is the rewarde of synne, but euerlasting death: If whoredom be sinne, the is it not lawfull for vs to comit it. For s. Ihon saith: he þe comitteth sinne, is of the deuel. And our sauior saith, every one that committeth sinne, is þe seruaunt of synne. If whoredõ had not bene sinne, surely s. Iho Baptist, would neuer haue rebuked hig
T. 15. Herode,

Ihon. xiii.

Tit. i.

Ihon. viii.

Roma. vi

i. Ihon. iii.

Ihon. viii.

Roma. vi

Herode, for takynge his brothers wyfe: but he tolde hym plainly, that it was not lawfull for hym, to take his brothers wyfe. He winked not at þe whoredom of Herode, although he were a kyng of great power, but boldly reprovied hym, for his wicked and abhominable liuyng, although for the same he loste his head: But he woulde rather suffer death (then see God so dishonored, by the breaking of his holy precept) then to suffer whoredom to be vntrebuked, even in a kyng. If whoredom had bene but a pastime, a dalliance, and a thyng not to be passed of (as many coupt it nowe a daies) truely, Ihon had bene more then twyle madde, if we woulde haue had the displeasure of a kyng, if he woulde haue bene cast into prysen, and lost his head for a tryfle. But Iho knewe ryght well, howe filthye, stinkyng, and abhominable, the synne of whoredom is, in the sighte of God, therfore woulde not he leaue it vntrebuked, no not in a kyng. If whoredome be not lawfull in a kyng, neither is it lawfull in a subiect. If whoredom be not lawfull in a publique officer, neither is it lawfull in a priuate person. If it be not lawfull, neither in kyng, nor subiecte, neither in common officer, nor priuate person, truely, then is it lawfull in no man, nor woman, of whatsoeuer degree, or age they be. Furthermoze, in the Actes of the Apostles, we read, that when the Apostles and elders, with the whole congregacion, were gathered together to pacifie the hartes of the faythful dwellynge at Antioche, (whiche were disquieted throughe the false doctryne, of certayne Jewish preachers) they sente worde to the brethren, þat it seemed good to the holy Ghost,

Actes .xv.

Ghost, and to them, to charge them with no more, then with necessary thynges: Among other, they willed them to absteyn from Idolatrye, and fornicacion, from whiche (sayde they) if ye kepe your sel-
fes, ye shall do well.

NOTE here, how these holy and blessed fathers of Christes church, woulde charge the congregaciō with no moo thinges, then were necessary. Marke also, howe emonge those thinges, from the whiche they commaunded the bꝛethꝛen of Antioche to absteyne, fornicacion and whoꝛedom is numbꝛed. It is therfoꝛe necessary, by the determinaciō & consent of the holy Ghoste, and the Apostles & elders, with the whole congregacion, that, as from Idolatrye & supersticion: so lykewyse we muste absteyn frō fornicacion and whoꝛedome. Is it necessary vnto saluacion to absteyn from Idolatry: so is it, to absteyne from whoꝛedome. Is there any nygher way, to leade vnto dampnacion, then to be an Idolater: No, euen so, neyther is there a nerer waye to dampnaciō, then to be a fornicatour, & an whoꝛemonger.

NOW, where are those people, whiche so lightly esteeme, breaking of wedlocke, whoꝛedō, fornicacion and adultery: It is necessary, saith the holy Ghoste, the blessed Apostles, the elders, with the whole congregacion of Christ, it is necessary to saluacion (saye they) to absteyne frō whoꝛedō. If it be necessary vnto saluaciō, then woo be to the, which neglecting their saluaciō geue theyꝛ myndes to so filth, & stinkyng synne, to so wicked vice, to such detestable abhominacion. But let vs heare, what the blessed Apostle saint Paule sayeth to this matter.

T. iij.

Writing

Roma. xiii.

Writig to the Romayns, he hath these wordes: **Roma.xiii.** Let vs cast awaye the woꝝkes of darknes, & put on the armour of light. Let vs walke honestly, as it were in þe daye tyme, not in eatyng & drinkyng, neither in chambrynges and wantōnes, neither in strife & enuiyng, but put ye on the Lord Iesus Christ, and make not prouision for the flesh, to fulfyl the lustes of it. Here þe holy Apostle exhorteth vs to cast awaye the woꝝkes of darkenes, which (emōg other) he calleth gluttonous eatyng, drinkyng, chambryng and wantonnes, which al are ministers vnto that vice, & preparacions to induce & bypnyng in, the filthy synne of the flesh. He calleth the þe dedes and woꝝkes of darkenes, not onely because they are customably done in darknes, or in the night tyme. (for eueryone that doth euill, hateth the lighte, neyther commeth he to the light, lest hys woꝝkes should be reprobued) but that they lead þe right way vnto that bitter darkenes, where wepyng and gnashyng of tethe shal be. And he saith in an other place of the same Epistle: thei that are in the flesh, canot please God. We are detters to the flesh, not that we should lyue after the flesh, for yf ye lyue after the flesh, ye shall dye. Agayne he sayeth, flye fro whoredome, for euery synne that a man comitteth, is without hys body, but whosoever committeth whoredome, synneth agaynst hys awne body. **Roma.viii.** Do ye not knowe, that your membes are the Temple of the holy Ghoste, which is in you, whom also ye haue of God, & ye are not your awne? For ye are derely bought: Glorifye God in your bodies. &c. And a litle afore, he sayth: Do ye not knowe, that your bodies are the membes of
of

Ihon.iii.

Matth.xiii

Roma.viii.

i.Cori.vi.

of Christ: Shal I then take the members of Christ,
 & make them the members of an whore: God forbid.
 Do ye not knowe that he, which cleueth to an who-
 re, is made one body with her: There shalbe two in
 one flesh (saith he): But he that cleueth to þe Lord, is
 one spirite. What godly reasons doth the blessed
 Apostle saint Paul bring furth here, to dissuade vs
 from whoredome, and all uncleannes: your members
 (saith he) are the Temple of the holy Ghost: which,
 whosoever doth defyle, God wyll destroye hym, as
 saith s. Paule. If we be the temple of the holy Gho-
 st, howe unsittinge then is it, to dyspue þe holy spiri-
 te from vs, through whoredome, and in hys place
 to set the wicked spirites of uncleannes and fornication,
 and to be ioyned, & do seruice to them: Ye are
 derely bought (saith he) therfore glorifie God in
 your bodies. Christe that innocent lambe of God,
 hath bought vs, from the seruitude of the deuil, not
 with corruptible golde and syluer, but with his most
 precious and dere hart bloud. To what entent:
 that we should fall agayne vnto oure olde unclean-
 nes, and abhominable liuing: Nay verely: but that
 we should serue hym, al the dayes of our lyfe, in ho-
 lynes, & righteousness: that we should glorify hym
 in our bodies, by puritie and cleannes of lyfe. He
 declareth also, that our bodies are the members of
 Christ. Howe vnsemye a thyng is it then, to cease
 to be incorporate and one with Christ, and through
 whoredome to be ioyned, and made al one with an
 whore: What greater dishonour, or iniurie can we
 do to Christe, then to take awaye from hym, the
 members of hys body, and to ioyne them to whores,
 deuils,

i. Cor. vi

i. Petri. i

Luke. i.

Esaie.

xxxviii.

devils, and wicked spirites? And what moze disho-
nour can we do to our selves, then through vncle-
nes, to loie so excellent a dignitie and fredome, and
to become bonde slaues, and miserable captiues,
to y^e spirites of darkenes? Let vs therfoze cōspyre,
first the glozy of Christ, and then our state, our dig-
nitie and fredome, wherin God hath set vs, by ge-
uyng vs his holy spirite, and let vs valeauntly de-
fende thesame, agaynst Sathan, & al his craftye
assautes, that Christ maye be honoured, & that we
loose not oure libertye, but styl remaine in one spi-
rite with hym.

Ephe.v

MOREOVER, in hys Epistle to the Ephesiāns,
the blessed Apostle willet h vs, to be so pure, and fre,
from adultery, fornicacion, and all vncleennes, that
we not once name them among vs (as it becometh
saintes) noz fylthynes, noz folishe talkyng, noz ief-
tyng, which are not comely, but rather gpyng of
thanks. For this ye knowe (saith he) that no who-
remonger, either vncleane person, oz couetouse per-
son, (whiche is an Idolater) hath any inheritaunce
in the kyngdome of Christ, and God. And that we
shoulde remember to be holy, pure, and fre from all
vncleennes, the holy Apostle calleth vs saintes, be-
cause we are sanctified, and made holy in the blou-
de of Christ, through the holy Ghoste.

Galat.v.
i. Cori.vi.

i. Petri.i

NOVE, if we be saintes, what haue we to do
with the maners of the heathē? Saint Peter saith:
as he, which called you, is holy, euen so, be ye holpe
also, in al your conuersacion, because it is wrytten:
Be ye holy, for I am holy. Hetherto haue we hear-
de, how greivouse a synne, fornicacion, and who:redō

Leuit.xi.
&.xix,

is, and howe greatly God doth abhorre it, throught-
out the whole scripture. Howe can it any otherwise
be, then a sinne of moste abhominacion, seyng it on-
ce may not be named among the christians, muche
lesse, it may in any poynt be committed. And surely,
if we woulde weyghe the greatnes of thys synne, &
confidre it in the right kynde, we should fynde the
synne of whoredome, to be that most fylthy lake, fou-
le puddle, and stinkyng synke, wherinto all kyndes
of synnes, and euils flow, wher also, they haue theyr
restinge place, and abydinge.

FOR hath not the adulterer a pryde in hys who-
redome: as the Wylseman sayeth: They are gladd
when they haue done euill, and reioyse in thynges
þare starke naught. Is not the adulterer also ydle,
& delighteth in no Godly exercise, but onely in that
hys most filthy, & beastly pleasure: Is not his min-
de abstracte, and vtterlye drawe away, from al ver-
tuous studyes, & fructefull labours, and onely gy-
uen to carnall Imaginaciōs: Doth not the who-
monger geue hys mynde to gluttonye, & he may be
the more apte, to serue his lustes, and carnall plea-
sures: Doth not the adulterer geue hys mynde to
couetuousnes, and to pollyng and pillyng of other,
that he may be the more able to maynteyne his har-
lottes and whores, and to contynue in hys filthye,
and vnlaufull loue: Swelleth he not also with en-
uye, agaynste other, fearynge that hys pryde shoul-
de be allured, and taken awaye from hym: Agayn,
is he not yrefull, and replenished with wrath & dis-
pleasure, euen agaynste his beste beloued, if at any
tyme, his beastly and deuillische requeste be letted:

U. s. what

what synne or kynde of synne is it, that is not loy-
ned with fornicacion and whozedome? It is a mon-
stre of many heades: It receyueth al kyndes of vi-
ces, and refuseth all kyndes of vertues. If one se-
uerall synne byngeth dampnacion, what is to be
thought of that synne, whiche is accompanied with
all euils, and hath waytynge on it, whatsoeuer is
hatefull to God, dampnable to man, and pleasaunt
to Sathan?

GREATE is the dampnacion, that hāgeth ouer
the heades of fornicatours, and adulterers. What
shal I speake of other incommodities, which issue,
and flowe out of thys stinkyng puddell of whozdo-
me? Is not that treasure, which befoze all other, is
moste regarded of honest persons, the good fame &
name of man and woman, losse through whozedo-
me? What patrimony, what substaūce, what good-
des, what riches, doth whozedome shortly consume
and bynge to naughte? What valiauntnes and
strengthe, is many times made weake, and destroy-
ed with whozedome? What wyt is so fyne, that is
not doted and defaced throughe whozedome? What
beauty (although it were neuer so excellent) is not
obscured through whozedome?

Is not whozedome an enemye to the pleasaunte
flour of youth: and byngeth it not gray heares and
olde age, befoze the tyme? What gyft of nature (al-
though it were neuer so precious) is not corrupted
with whozedome? Come not the frefche pockes, with
other diuerse diseases of whozedome? ffrom whence
come so many bastardes and misbegotten children,
to the hygh dyspleasure of God, and dishonoure of
holy

holy wedlocke, but of whoredom: How many consume al theyr substance and goodes, and at the laste falle into suche extreme pouerty, that afterward they steale, and so are hanged through whoredom: What contencion and manslaughter cometh of whoredom: Howe many maydēs be deflowred, howe many wyfes corrupted, how many wydowes desy-
led, through whoredom: How much is the publique weale impoueryshed, and troubled through whoredom: How much is Gods word cōtēned & dep̄aued by whoredom & whoremōgers: Of this vice, cometh a great parte of the diuorces, which (now a dayes) be so commonly accustomed and vsed, by mens priuate aucthoritie, to the greate displeasure of God, and the breache of the moste holy knotte and bonde of matrimonye. For when this most detestable synne is once crept into the breste of the adulterer, so that he is entangled with vnlafulfull, and vnchaste loue, streyghtwayes, hys true and lafulfull wyfe is despyced, her p̄sence is abhorred, her companye stynketh, and is lothsome, whatsoeuer she doth, is desprayed, there is no quietnes in the house, so longe as she is in sight: Therfore to make shorte tale, must she awaye, for her husbāde can brooke her no lenger. Thus through whoredome, is the honest and innocent wyfe put awaye, and an harlot receyued in her stede: & in lyke sorte, it happeneth many tymes in the wyfe, towarde her husbāde. ¶ Abhominacion: Christ our sauour, very God and man, commynge to restore the lawe of his heauēly father, vnto the righte sense, vnderstādinge, and meanynge, (amonge other thinges) refour-

Matth. xix.

med þ abuse of this lawe of God. For where as the Jewes vsed, of a long sufferance, by custome, to put away theyr wyfes at theyr pleasure, for euery cause: Christ correctyng that euill custome, did teach that if any man put away his wyfe, and marryeth an other, for any cause, excepte onely for adultery, (which then was death by the law) he was an adulterer, and forced also hys wyfe so diuorced, to committe adultery, if she were ioyned to any other mā: & þ man also, so ioyned with her, to commit adultery.

IN what case then are those adulterers, which for the loue of an whoze, put away theyr true and lawfull wyfe, againste all lawe, right, reason, and conscience? O dampnable is the state wherein they stande. Swifte destruction shal fall on them, if they repent not, and amende not: for God wyl not euer suffer holy wedlocke, thus to be dishonoured, hated and dyspyced. He wyl once punyssh thes carnall & licentious maner of liuing, and cause, that his holy ordinaunce shalbe had in reuerence, and honoure. For surely wedloke (as the Apostle sayeth) is honorable among all men, & the bed vndefyled: But whozemongers and fornicatours, God wyl iudge, that is to saye, punishe and condempne. But to what purpose is thys labour taken, to describe, and set furth the greatnes of the synne of whoredome, and the incommodities that issue and flow out of it, seynge that breath and tougue shall soner fayle any man, then he shall, or maye be able to set it out, accordyng to the abhominaciō and haynousnes thereof? Notwithstandyng thys is spoken to the entent, that all men shoulde flee whoredom, and lyue in

Hebre. iiii

Hebre. iiii.

ue in the feare of God. God graunt that it may not
 be spoken in vayne. Now wyll I declare vnto you
 in orde, with what greuous punishmentes, God in
 tymes paste, plagued adultery: and howe certayne
 worldly Dynces also, dyd punysh it, that ye maye
 perceaue, that whozedom and fornicaciō be synnes,
 no lesse detestable in y sight of God, and of al good
 men, then I haue hitherto vttered. In the fyrst bo-
 ke of Moyses we reade, that when mankynde begā
 to be multiplied vpon the earth, the men and wo-
 men gaue their myndes so greatly to carnall de-
 lectacion, and filthy pleasure, that they lyued with-
 out all feare of God. God seying this their beastlye
 and abhominable liuyng, and perceyuing that
 thei amended not, but rather cncresed daily more
 and more, in their sinfull and vncleane maners, re-
 pented that he euer had made man: and to shewe
 how greatly he abhorred adulterye, whozedom,
 fornicacion, and all vncleannes, he made all the fou-
 taines of the depe earthe, to burst out, and the
 fluces of heauen to be opened, so that the rayne
 came downe vpon the earth by the space of .xl. day-
 es, and .xl. nightes, and by thys meanes, destroyed
 the whole world, and all mankynde, eighte persons
 onely excepted, that is to saye: Noe, the preacher of
 righteousness (as Saint Peter calleth hym) and
 hys wyfe, his thre sonnes, & theyr wyfes. What
 a greuous plague, dyd God cast here vpo al liuing
 creatures, for the synne of whozedom: for the whi-
 che, God toke vengeaunce, not onely of man, but
 also of beastes, foules, and all liuyng creatures.
 Manlaughter was committed before, yet was not

Gene. vi.

Gene. iiii.

the world destroyed for that, but for whoredom, all the world (few onely except) was overflowed with waters, and so perished: An example worthy to be remembred, that ye maye learne to feare GOD.

Gene. xix.

VVE reade agayne, that for the filthy synne of uncleannes, Sodome and Gomorre, and the other cyties nyghe vnto them, were destroyed, with fyre and bymestone from heauen, so that there was neither man, woman, chylde, nor beaste, nor yet anye thyng that grewe vpon the earth there left vnder destroyed. Whose harte trembleth not at the hearinge of this hystorie? Who is so drowned in whoredome and uncleannes, that wyll not now for euer after, leaue this abhominable liuinge, seynge that God so greuously punysheth vncleannes, to rayne fyre and bymestone from heauen, to destroye whole cyties, to kyl man, woman, and chylde, and al other lyuinge creatures there abydyng, to consume with fyre, all that euer grewe: what can be moze manifeste tokens of Gods wrath & vengeaunce againste uncleannes, and impuritie of lyfe? Marke this hystorie, (good people) and feare the vengeaunce of God. Do we not reade also, that God dyd smyte Pharaoh, and his house, with great plagues, because that he vngodly desyred Sara, the wyfe of Abraham? Likewise reade we of Abimelech, kynge of Gerar, although he touched her not by carnall knowledge. These plagues and punishementes, dyd God caste vpon fylthy and vncleane persones, before the lawe was gyuen, (the lawe of nature onely reaignynge in the hartes of men) to declare, howe greate loue he had

Gen. xiii

Gene. xx.

had to matrimonye: & agayne, howe muche he ab-
 horred adultery, fornicaciō, and all vnclennes. And
 when the lawe that forbade whozedome, was gyuen
 by Moyses to the Jewes, dyd not God commaun-
 de, that the transgressors therof, shoulde be put to
 death: The wordes of the law be these: Who so com-
 mitterh adultery with any mans wyfe, shal dye the
 death, bothe the man and þe woman, because he hath
 broke wedlocke wth hys neighbours wyfe. In þe law
 also it was commaunded, that a damosell & a man
 taken together in whozedome, shoulde be bothe stoo-
 ned to death. In an other place we also reade, that
 God commaunded Moyses, to take all the heade
 rulers, & princes of the people, and to hang the vpo
 gybbets openly, that euery man myght see them,
 because they epyther committed, or dyd not punyshe
 whozedome. Agayne, dyd not God send suche a pla-
 gue among the people, for fornicacion and vnclē-
 nes, that they dyed in one daye, thre & twenty thou-
 sande: I passe ouer for lacke of tyme, many other
 histories of the holy Bible, which declare the gre-
 uous vengeaunce, and heauy displeasure of God,
 agaynst whozemongers, & adulterers. Certes, this
 extreme punishment appoynted of God, sheweth
 euidently, howe greatly God hateth whozedō. And
 let vs not doubt, but that God at this present, ab-
 horreth all maner of vnclennes, no lesse then he dyd
 in the olde lawe: and wyll vndoubtedly punishe it,
 bothe in this world, & in the worlde to come. For he
 is a God, that can abyde no wickednes: therefore
 oughte it to be eschewed of all, that tēde the gloze
 of God, and the saluacion of theyr awne soules.

Leuit. xx.

Num. xxv.

Psal. v.

SAINCT

i. Cor. x.

SAINCT Paul saith: al these thinges are writ-
ten for oure example, and to teache vs the feare of
GOD, and the obedience to his holy lawe. For if
God spared not the naturall branches, neither wil
he spare vs, that be but graftes, if we commit lyke
offence. If God destroyed many thousandes of pe-
ople, many cytyes, yea the whole worlde, for whoze-
dome, let vs not flatter oure selves, and thinke we
shall escape free, and without punishment. For he
hath promised in his holy lawe, to sende mosse
greuous plagues vpon them, that transgresse his
holy commaundementes. Thus haue we hearde,
howe GOD punysheth the synne of adulterye: let
vs nowe heare certayn lawes, which the cyuil Ma-
gistrates deuyled, in diuers countrys, for the pu-
nishment therof: that we maye leatne, how vnclen-
nes hath euer bene detested in all well ordered cyti-
es and common wealthes, and emonge all honest
persons. The lawe emonge the Lepreians was
this, that when anye were taken in adulterye, thei
were bounde and caried thre dayes throughe the
cytye, and afterwarde, as longe as they lyued,
were they despiced, and with shame and confusion
reputed, as persones desolate of all honestye.
Emonge the Locreusians, the adulterers had bo-
the theyr eyes thrust oute. The Romayns in
tymes paste, punyshed whozedome, somtyme by
fyre, sometyme by swourde. If a man emonge
the Egyptians had bene taken in adulterye, the
lawe was, that he shoulde openly in the presence of
al the people, be scourged naked with whippes, vn-
to the numbze of a thousande stripes. The woman
that

Lawes deu-
led for puni-
ment of who-
zedome.

that was taken wit him, had her nose cut of, where-
 by she was knowen euer after, to be an whoze, and
 therfore to be abhorred of all men. Among the Ara-
 bians, they that were taken in adultery, had their
 heades stryken from their bodyes. The Athenians
 punished whozedome by death in like maner: So
 lykewise did the Barbarous Tartarians. Among
 the Turkes euen at this day, thei that bee taken in
 adultery, bothe man & woman, are stoned streighte-
 wayes to death, without mercy. Thus se we what
 godly actes were deuised in tymes paste of the high
 powers, for the putting awaye of whozedome & for
 the mainteynyng of holy matrimony, & pure couer-
 sacion. And the authoꝛs of these actes, were no chri-
 stians, but Heathen: Yet were thei so enflamed, with
 the loue of honestie, and purenes of lyfe, that for the
 maintenaunce & conseruaciō of that, they made godly
 statutes, suffering neither fornicacion, nor adultery,
 to reigne in their realmes, vnpunished. Christ saide
 to the people: The Siniuites shall ryle at the iud- Luke. xl.
 gement, with this nacion, (meanynge the vnfaithful
 Jewes) and shal condempne them. For thei repēted
 at the preachynge of Jonas, but beholde (saith he)
 a greater then Jonas is here, meanynge hymselfe, &
 yet they repent not. Shall not (thinke you) likewise
 the Locreusians, Arabians, Athenians, with suche
 other, ryle vp at the iudgement, and condempne vs,
 for asmuche as they ceased from whozedome, at the
 commaundement of man, and we haue the law and
 manifest preceptes of God, and yet forsake we not
 our fylthy conuersacion? Truly, truly, it shalbe ea-
 siet at the daye of iudgement, to these Heathen, then
 to vs,

to vs, except we repent and amende. For althoughe death of body, semeth to vs a greuous punishment in thys worlde for whoredome: yet is that payn nothyng, in comparison of the greuous tormentes, whiche adulterers, fornicatours, and all vncleane persons, shall suffer after thys lyfe. For all suche shalbe excluded, & shut out of the kyngdome of heauen, as s. Paule saith: Be not deceiued, for neither whoremongers, nor worshippers of Images, nor adultrers, nor softelinges, nor Sodomites, nor thefes, nor couetous persons, nor dronkards, nor cursed speakers, nor pyllers, shall inherite the kyngdō of God. And s. Ihon in his reuelacion saith: that whoremongers shall haue their patte, with murderers, sorcerers, enchaunters, lyars, ydolaters, & such other, in the lake whiche burneth with fyre & brimstone, which is the seconde death. The punishmente of the bodye, although it be death, hath an ende, but the punishment of the soule, which s. Ihon calleth y^e secōd death, is euerlasting: there shalbe fyre & brimstone: there shall be wepinge and gnashing of tethe: the worme, that shall there gnawe the conscience of the dampned, shall neuer dye. O whose hart distilleth not euen droppes of bloud, to heare, and confydre these thinges: If we tremble and shake at the hearyng and naming of these paynes, oh, what shall they do, that shall feele them, that shall suffer them, yea, and euer shall suffer, worldes without ende: god haue mercy vpon vs. Who is now so drowned in synne, & past all godlynnes that he will set more by a fylthy and stynkyng pleasure, (whiche sone passeth away) then by the losse of euerlasting glozy. Againe
who

i. Cor. vi.
Galat. v.
Ephe. v

Apoc. xxi.

Matth. xiii

Luke. iii

A G A I N S T A D V L T E R Y.

who will so geue himselfe to the lustes of the fleshé,
that he feareth nothyng at all the paynes of hell
fyr: But let vs heare howe we maye eschewe the
synne of whoredome and adultery, that we maye
walke in the feare of God, and bee free from those
moste greuous, and intollerable tormentes, whiche
abyde all vncleane persons. To auoyde fornicaciō,
adultery, and all vncleannes, let vs prouide, that
aboue all thynges, we maye kepe oure hartes pure
and cleane, from all euill thoughtes, and carnal lu-
stes. For if that be once infected and corrupte, we
fall hedlonge into all kynde of vngodlynnes. Thys
shal we easily do, if, when we fele inwardly, that Sa-
than oure olde enemy tempteth vs vnto whoredō,
we, by no meanes consente to his craftye suggesti-
ons, but valiauntly resiste, and withstande hym, by
stronge fayth in the woorde of God, obiectinge a-
gaynst hym alwayes in oure harte, this commaun-
demente of God: Scriptum est, non moechaberis. It is
written, thou shalt not commit whoredome. It shal
be good also for vs, euer to lyue in the feare of God,
and to set before oure eyes, the greuous threatenin-
ges of God, agaynst all vngodly synners, and to
consider in oure mynde, howe fylthye, beastly, and
shorte, that pleasure is, wherunto Sathan moueth
vs. And agayn, how the payne appoynted for that
sinne, is intollerable, and euerlasting. Moreover, to
vse a temperaunce & sobrietye in eatyng & drynkyng,
to eschewe vncleane comunicacion, to auoyde al fyl-
thy company, to flee ydlenes, to delight in readyng
holy scripture, to wathe in godly prayers, & vertu-
ouse meditacions: and at all tymes, to exercise some

Remedies
whereby to
auoyde forni-
cacion & adul-
tery.

godly trauayles, shall helpe greatly vnto the eschewing of whozedomme.

AND here are all degrees to be monished, whether they be married, or vnmarrped, to loue chastitie, and cleannes of lyfe. For the married are bounde by the lawe of God, so purely to loue one an other, that neither of them seke any straunge loue. The man muste onely cleue to hys wyfe, and the wyfe agayne onely to her husband: they muste so delighte one in an others companye, that none of them couit any other. And as they are bounde, thus to lyue together in al godlines and honesty, so likewyse is their dutey, vertuously to brynge vp their chyldren: and to prouide, that they fall not into Sathans snare, nor into any vncleannes, but that they come pure and honeste vnto holy wedlocke, when tyme requyrezeth. So likewyse ought all masters, and rulers to prouide, that no whozedomme, nor any poynte of vncleannes be vsed emonge their seruauntes. And agayne, they that are single, and feelee in theim selves, that they cannot liue withoute the company of a womā, let them get wyfes of their awne, and so lyue Godly together. For it is better to mary, then to burne. And to auoyde fornicacion, saith the Apostle, lette euery man haue hys awne wyfe, and euery woman her awne husbāde. Finally, all suche as feelee in them selves, a sufficiency and habilitie, throughe the operacion of Gods spirite, to leede a sole and content lyfe, let them prayse God for his gifte, and seke all meanes possible, to maynteyne thesame: As by readyng of holy scriptures, by godly meditacions by continuall prayers, and suche other vertuous exercises,

2 Cor. vii.

AGAINST ADULTERY.

exercises. If we all on this wyse will endeavour our selves, to eschewe fornicacion, adultery, and all vnclennes, and leade oure lyfes in all Godlynes, and honestye, seruyng God with a pure and cleane harte, and glorifyng hym in oure bodyes, by leadyng an innocent lyfe, we maye be sure, to bee in the numbze of those, of whome oure sauoure Chyste speaketh in the Gospell, on thys maner:

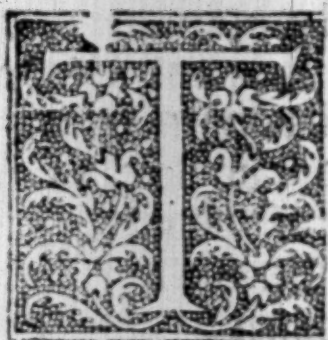
Matth. v.

Blessed are the pure in
harte, for they shall
see God: to who-
me alone,
be all
glory, honour,
rule, and power, worl-
des withoute
ende.

AMEN.

Can

An homelie agaynst contencion and bzaulynge.



Lhys daye (good chriſten people) ſhalbe declared vnto you, the vnprofitablenes, and ſhamful vnho- neſty of contencion, ſtrife and de- bate: to the entente, that when you ſhall ſe (as it were in a table payn- ted before your eyes) the euil fauo- rednes, and deformitie of this moſt deteſtable vice, your ſtomackes maye be moued, to ryle agaynſt it, and to deteſt & abhorre that ſinne, which is ſo much to be hated, and ſo pernicious and hurtful to al mē. But among all kyndes of contencion, none is more hurtfull, then is contencion in matters of religion. Elehewe (ſaith ſainct Paul) fooliſh and vnlearned questions, knowing, that they breed ſtrife. It beco- meth not the ſeruaunt of God, to fighte or ſtriue, but to be meke towarde all men. This contencion & ſtrife was in ſaincte Paules tyme, amonge the Co- rinthians, and is at this tyme among vs Engliſhe men. For to many there be, which vpon the Aleben- ches or other places, delight to propoūde certayne questions, not ſo muche pertheyning to edificacion, as to vainglozy and oſtentacion: and ſo vnſoberly to reaſon and diſpute, that when neither partie will geue place to other, thei fall to chydynge and contē- cion, and ſomtyme from hote wordes, to further in- conueniēce. Sainct Paul could not abyde to heare among the Corinthians, theſe wordes of diſcorde or diſſencion: I holde of Paule, I of Cephas, & I of Apollo. What woulde he then ſay, if he hearde theſe wordes

i. Timo. i.
i. Timo. ii.

i. Cor. iii.

woordes of contencion: (whiche be now almoste in
 euery mā's mouth) he is a Pharisei, he is a gospeler,
 he is of the new sorte, he is of the olde faith, he is a
 rew broched brother, he is a good catholique father
 he is a papist, he is an heretique. Oh how y^e church
 is diuided. Oh how the cyties be cutte & mangled.
 Oh how y^e coote of Christ, that was without seame,
 is all to rent & tozne. Oh body mysticall of Christe:
 where is that holy & happy vnitie out of the which,
 whosoever is, he is not in Christ: If one membre be
 pulled from another, where is the body? If the body
 be drawē frō the head, where is the lyfe of the body?
 We cannot be ioyned to Christ our head, except we
 be glued with cōcord & charitie, one to another. For
 he that is not in this vnitie, is not of the church of
 Christ, whiche is a congregaciō or vnitie together,
 & not a diuision. Sainct Paul saith: that as long i. Cor. iii
 as emulation, contencion, and factions, be amonge
 vs, we be carnal, and walke, according to the fleshy
 man. And sainct James saith: If you haue bitter James. iii.
 emulation & contencion in your hartes, glozy not of
 it: for where as contencion is, there is incōstancy, &
 all euil deades. And why do we not heare s. Paule,
 which prayeth vs, where as he might cōmaund vs,
 sayng: I beseeche you, in y^e name of our Lord Iesus i. Cor. i.
 Christ, that you wil speake all one thyng, & y^e there
 be no dissencion among you, but that you wil be one
 whole body, of one mynd, & of one opiniō in y^e truth.
 If his desyre be reasonable & honest, why do we not
 graūt it: if his request be for our profit, why do we
 refuse it? And if we list not to heare his petition of
 prayer, yet let vs heare his exhortaciō, wher he saith:
 I exhorte

Ephc.iii.

I exhorte you, that you walke, as it becommeth the vocacion, in the whiche you be called, with all submission and mekenes, with lenitie and softenes of mynde, bearinge one another by charitie, studiynge to kepe the vnitie of the spirit, by the bond of peace: For there is one body, one spirit, one faith, one baptism. There is (he saith) but one body, of y^e whiche he can be no liuely membze, that is at variaunce wth the other membzes. There is one spirit, whiche ioyneeth and knitteth all thynges in one. And how can this one spirit reigne in vs, when we cmonge oure selves be diuided: There is but one faith, and howe can we then saye, he is of the olde faith, and he is of the new fayth: There is but one baptism, and then shall not all they, whiche be baptised, be one: Contencion causeth diuision, wherfoze it oughte not to be among christiāns, whome one faith and baptism, ioyneeth in an vnitie. But if we contempne sainte Paules requeste and exhortaciō, yet at the least, let vs regarde his obtestacion, in the whiche he doeth very earnestly charge vs, and (as I may so speake) coniure vs in this fourme and maner: If there be any consolacion in Christe, if there be any comforte of loue, if you haue any communion of the spirite, if you haue any bowelles of pitie and compassiō, fulfill my ioye, beyng all like affected, hauinge one charitie, beinge of one mynd, of one opiniō, that nothyng be done by contencion, or vainglozy. Who is he, that hath any bowelles of pitie, that will not be moued with these wordes so pithy: whose hart is so stony, but that y^e swoorde of these wordes (whiche bee moze sharpe then any two edged swoorde) maye no cutte

Phil.ii.

cutte and breake a sondre: Wherefore, let vs ende-
uour our selves to fulfil s. Pauls ioye here in thys
place, whiche shalbe at length to our greate ioye in
another place. Let vs so reade the scripture, that by
readyng therof, we maye be made the better liners:
rather then the more contencious disputers. If any
thyng is necessary to be taught, reasoned, or dispu-
ted, let vs do it with al mekenes, softnes, and leuitie.
If any thyng shall chaunce to be spoken uncomly,
let one beare anothers frailtie. He that is faulty, let
hym rather amende, then defend that, which he hath
spoken amisse, lest he falle by contencion, from a foo-
lish errour, into an obstinate heresie: for it is better
to geue place mekely, then to winne y^e victoꝝ, with
the breach of charitie: which chaūceth, where euery
man will defende his opinton obstinately. If we be
christen men, why do we not folowe Christe, whiche
saith: learne of me, for I am meeke and lowely in
hart. A disciple muste learne the lesson of his schole-
master, and a seruaunt must obey the commaunde-
ment of his master. He that is wise & learned (saith
s. James) let him shewe his goodnes by his good
conuersacion, and sobernes of hys wisdomie. For
where there is enuy and contencion, that wysedome
commeth not from God, but is worldly wisdomie,
mans wisdomie, and deuilish wisdomie. For the
wysedome that commeth from aboue, from the spi-
rit of God, is chaste and pure, corrupted with no euil
affeccions, it is quiet, meeke and peaceable, abhor-
reth all despye of contencion, it is tractable, obediēt,
not grudgyng to learne, and to geue place to them;
that teache better for their refozmacion. For there

Howe we
shoulde reade
the scripture,

Matth. xi.

James. iii.

14. 16.

P. j.

Shall

OF CONTENCION.

Shall neuer be an ende of struttinge and contencion, it we contende, who in contencion shalbe maister, & haue the ouerhande: if we shall heape erreure vpon errout, if we continue to defend þe obstinately, which was spokē vnadvisedly. For truth it is, that times in mainteyning an opiniō, bredeth contenciō, brau-lyng and chiding, whiche is a vice emong all other, most pernicious and pestilent to cōmon peace and quietnes. And as it standeth betwixt two persons & parties, (for no man commonly doth chide with him self) so it comprehendeth two most detestable vices: the one is picking of querelles, with sharpe and cō- tencious wordes: the other standeth in froward an- swering, and multiplieng euil wordes againe. The first is so abhominable, that saincte Paule saith: if any þe is called a brother, be a worshipper of idols, a brauler, or picker of querels, a thefe or an extorci- oner, with him that is suche a man, se that ye eate not. Now here considre that saincte Paule numbzeth a scolder, a brauler, or a picker of querels, emōg thie- fes and ydolaters: and many tymes comineth lesse hurt of a thief, then of a raiylng tongue: for the one taketh away a mannes good name, the other taketh but hys richesse, which is of much lesse value & esti- macion, then is his good name. And a thief hurteth but him, from whom he stealeth: but he that hath an euill tongue, troubleth all the towne where he dwel- leth, & sometyme the whole cōtrey. And a raylinge tongue is a pestilence so full of contagiō, that saint Paule willeth christian men to forbear the cōpany of suche, and neither to eate nor drinke with theim. And where as he will not, that a Christian woman shoulde

i. Cori. v.

Agaynst que-
rell pickings.

i. Cor. vi.

shoulde forsake her husband, although he be an infidele, noz that a churistian seruaunt shoulde departe from his master, whiche is an infidele and Heathē, and so suffre a churistian man to kepe company with an infidel: yet he forbiddeth vs to eat oz drink with a scolder, oz a querel picker. And also in p̄. vi. chapi. to the Cor. he saith thus: Be not deceiued, for nei- i. Cor. vi
 ther fornicatozs, neither worshippers of ydols, nei-
 ther thieues noz dronkards, neither cursed speakers
 shall dwel in the kyngdom of heauē. It must nedes
 be a great fault, that doeth moue & cause the father,
 to disherite his natural sonne. And how cā it other-
 wise be, but that this cursed speakynge, must nedes
 be a most dampnable synne, the whiche doeth cause
 God, our moste merciful & louing father, to depriue
 vs of hys moste blessed kyngdom of heauē. Against
 the other synne, that standeth in requiting taunt for
 taunte, speaketh Churiste himselfe: I saye vnto you
 (saith oure sauioz Churiste) resiste not euill, but loue
 your enemies, and saye well by them, that saye euill
 by you. Do well vnto them, that do euill to you, and
 praye for them, that do hurte and pursue you, that
 you maye be the chyl dren of your father, whiche is
 in heauen, whod suffereth hys sunne to rylse, bothe
 vpon good and euill, and sendeth hys rayn both to
 the iuste and vniuste. To this doctryne of Churiste,
 agreeth very well the teaching of saint Paule, that
 electe vessell of God, who ceaseth not to exhorte and
 call vpon vs, sayynge: blesse them that curse you,
 blesse (I saye) and curse not, recompense to no man
 euill for euill, if it be possible (as muche as lieth in
 you) lye peaceably with all men.

Against the for-
 ward answer
 ring.
 Math. v.

Roma. xii.

Deu. xxxii.

An objection.

An answer.

Dearly beloued auenge not your selves, but rather geue place vnto wrath, for it is written: vengeance is mine. I will reuenge saith the Lorde. Therefore if thynne enemye hunger, fede hym, if he thirst, geue hym drinke, be not overcome with euill, but overcome euill with goodnes. All these be the woordes of s. Paule. But they that be so full of stomacke and sette so muche by them selves, that they may not abyde so muche as one euill woorde to be spoken of them, peraduenture will saye: if I be euill reuiled, shall I stand stil like a goole, or a foole with my finger in my mouth: Shall I be such an ydiot & disorderd, to suffre euery man to speake vpon me, what they list, to talle what they liste, to spewe out all their venyme agaynst me at their pleasures: Is it not conuenient, that he that speaketh euill shoulde be answered accordingly? If I shall vse this lenitie and softnes, I shall both encrease mine enemies frowardnesse, and prouoke other to do lyke. Suche reasons make they, that can suffre nothyng, for the defence of their impacience. And yet, if by froward answering to a froward persone, there were hope to remedy his frowardnesse, he should lesse offende & should so answer, doyng thesame not of yre, or malice, but onely of that intent, that he that is soo frowarde or malicious, may be reformed. But he that can not amende another mans faulte, or cannot amende it without his awne faulte, better it were & one should perishe, then two: then if he cannot quiete him with gentle woordes, at the least let him not folowe him, in wicked & vncharitable woordes. If he can pacifie him with suffering, let him suffre: & if not, it is better to suffre

to suffer euill, then to do euill, to saue wel, then to say euill: for to speake well against euill, commeth of the spirite of God, but to rendre euill for euill, commeth of the contrary spirite. And he that cannot re- perne rule his awn pte, is but weake and feble, and rather moze lyke a woman or a child, then a stronge man. for the true strength and mālines, is to ouer- come wrath, and to despise iniury, and other mēes folishnes. And besides this, he that shall despise the wronge dooen vnto hym by his enemye, euery man shall perceyue that it was spoken or doen withoute cause, where as contrary, he that doeth fume & chafe at it, shall help the cause of his aduersary, geuyng suspicion that the thyng is true. And so in goynge about to reuenge euill, we shew our selves to be euill, and while we will punish and reuenge another mā- nes folly, we double and augment our awne folly.

But many pretenses fynd thei, that be wilful, to co- lour their impacience. Whynne enemy (saye they) is not worthy to haue gentle wordes or deedes, beyng so ful of malice, or trowardnes. The lesse he is worthy the moze arte thou allowed of God, the moze arte thou commended of Christe, for whose sake thou shouldest render good for euill, because he hath cō- maunded the, & also deserued that thou shouldest so do. Thyne neighbor hath peraduenture with a word offended the: cal thou to thy remembraunce, with howe many wordes & dedes, how greuously thou hast of- fended thy lord God. What was man, whē Christe dyed for hym? Was he not his enemye, and vnwor- thy to haue his fauor and mercye? Euen so, with what gentlenes & pacience doeth he forbear, & tol-

lerate the, although he is dayly offended by the.
 Forgeue therfore a lighte trespacc to thy neighbor,
 that Christ maye forgeue the, many thousandes of
 trespasses, which arte euery daye an offendour. For if
 thou forgeue thy brother, beyng to the a trespasser,
 then halt thou a sure signe and token that God wyl
 forgeue the, to whom all men be debtors or trespass-
 ers. How wouldest thou haue God merciful to the,
 if thou wilt be cruel vnto thy brother? Canste thou
 not finde in thyne harte to do that toward an other,
 that is thy felowe, which God hath done to the, that
 arte but his seruauant? Dught not one sinner to for-
 geue another, seyng that Christ which was no syn-
 ner, did praye to his father for them, that withoute
 mercy and dispitfully put hym to death? Who, whe
 he was reuiled, did not vse reuilyng wordes again,
 and when he suffred wrongfully, he did not threate,
 but gaue all vengeance to the iudgemente of hys
 father, whiche iudgeth rightefully. And what cra-
 kest thou of thy hed? If thou labor not to be in the
 body, thou canste be no membre of Christ: if thou fo-
 low not the steppes of Christ, who (as the Prophete
 saith) was led to death like a lambe, not openyng
 his mouth to reuilyng, but openyng his mouth to
 prayng for them that crucified him, sayng: Fa-
 ther, forgeue them, for they cannot tel what they do.
 The whiche exaple, anone after Christ, saint Ste-
 phin did folow, and after saint Paule: We be euill
 spoken of (saith he) and speake well, we suffre perse-
 cucion & take it pacietyly. When curse vs, & we getly
 entreate. Thus s. Paul taught that he did & he did
 that he taughte: Blesse you (saith he) them y perse-
 cute

i. Peter. ii.

Esai. liii.

Luce xxiii

Actes. vii.

1. Cor. xiii.

cute you, blesse you & curse not. It is a great thyng to speake wel to thy aduersary, to whom Christ doth commaund the to do wel: Dauid when Semei did call him al to naught, did not chide again, but saide patiently: suffre him to speake euil, it perchaunce the Lorde will haue mercy on me. Histories be full of examples of Heathen men, that toke very mekely, bothe opprobrious wordes, & iniurious dedes. And shal those Heathen men, excell in patience, vs þ̄ professes Christ, the teacher & example of all paciēce: Alexander when one did rage against him, in reuylunge of him, he was nothing moued, but said: go to go to, speke against me as much, & as oft as thou wilt and leaue out nothyng, if perchaunce by this meanes thou maiest discharge the of those naughtie thynges, with the which it semeth, that thou arte full laden. Many men speake euill of all men because they can speake wel of no man. Aiter this sorte, this wise man auoyded from hym, the iniurious wordes spoken vnto him: imputyng and laiyng them to the naturall sickenes of his aduersary.

PERICLES, when a certayn scolder, or a railing felow did reuile him, he answered not a worde again, but went into a galery, & after toward night, when he wente home, this scolder folowed him, raging still more & more, because he sawe the other to let nothyng by him. And after that he came to hys gate, (being darke night) Pericles commaunded one of his seruautes to light a torch, & to bryng þ̄ scolder home to his awn house. He did not only w quietnes suffre this brawler paciētly, but also recōpēsed an euil turne with a good turne, & þ̄ to his enemye.

Is it

Is it not a shame for vs that professe Christe, to be worse then Heathen people, in a thyng chiefly pertaining to Christes religion? Shall Philosophie perswade them more, then Gods woorde shall perswade vs? Shal natural reason preuaile more with them, then religion shall do with vs? Shall mans wisdom leadethem to that thyng, wherunto the heauenly doctryne cannot leade vs? What blyndnesse, wilfulnesse, or rather madnesse is this? Pericles being prouoked to angre with many contumelious wordes, answered not a worde. But we stirred but with one litle woorde, what tragedies do we moue? How do we fume, rage, stampe, and stare like madde men? Many men of euery trifle, will make a great matter, and of the sparke of a litle worde, will kindle a great fyre, takyng all thinges in the worst parte. But how much better is it, and more like to the example and doctrine of Christe, to make rather of a great faulte in our neighbour, a smal fault reasoning with our selves after this sort: He spake these wordes, but it was in a sodaine heate, or the drinke spake them, & not he, or he spake them at the mocion of some other, or he spake them, beyng ignorant of the truth, he spake them not against me, but against hym whome he thoughte me to be. But as touching euill speakyng, he is ready to speake euyl against other men: fyrste lette hym examine himselfe, whether he be faultlesse and cleare of the faulte, whiche he fyndeth in an other. For it is a shame, when he is blameth an other for any faulte, is guiltye hymselfe, either in the same faulte, either in a greater. It is a shame for hym that is blynde, to call an other mā blynde,

Reasons to
moue me fro
querel pickyng

man blynde : and it is moze shame for hym that is whole blynde, to call hym blinkerd, that is but poze blynd. For this is to se a strawe in another mannes eye, whē a man hath a blocke in his awne eye. Then let hym consider, that he that vseth to speake euill, shall cōmonly be euill spoken of again. And he that speaketh what he will for his pleasure, shalbe compelled to hear that he would not, to his displeasure. Moreouer, let hym remembre that sayng, that wee shall geue an accompt for euery idle woorde. Howe Matth. xii. muche more then shall we make a reconyng for our sharpe, bitter, braulyng, & chidyng wordes, whiche prouoke our brother to be angery, & so to the breach of his charitie. And as touchyng euill aunsweryng, although we be neuer so muche prouoked by other mennes euill speakyng, yet we shall not folow their frowardnes by euil aunsweryng, if we cōsider, that anger is a kynd of madnesse, and that he whiche is angery, is (as it wer for the tyme) in a phrēsy. Reasons to moue mē frō froward answering. Wherfore, let hym beware, least in his fury he speake any thyng, wherof afterward he maie haue iust cause to be sozy. And he that will defende, that anger is no fury, but that he hath reason, euen when he is moste angery, then let hym reason thus with hymself, whē he is angery. Now I am so moued and chafed that within a litle while after, I shalbe otherwaies minded: wherfore then should I now speake any thyng in mine anger, whiche hereafter, when I would fa- nest, cannot be chaunged? Wherfore shall I do any thyng now, beyng (as it wer) out of my witte, for the whiche, whē I shall come to my self again, I shalbe very sadde? Why doth not reason? Why dooth not

godlinesse: Yea, why doth not Christ obtaine þe thyng
 now of me, which hereafter, tyme shall obtaine of me?
 If a man be called an adulterer, vsurer, drunkarde,
 or by any other contumelious name, let hym consi-
 dze earnestly, whether he be so called truly or falsly:
 if truly, let hym amend his fault, that his aduersa-
 ry maie not after, worthely charge hym with suche
 offences: if these thynges be laid against him falsly,
 yet let hym considze, whether he hath geuen any oc-
 casion, to be suspected of suche thynges, & so he may
 both cut of that suspicion, wherof this flaunder did
 arise, and in other thynges shall liue moze warily.
 And thus vsyng our selves, we maie take no hurte,
 but rather muche good by the rebukes & flauanders
 of our enemy. For the reproche of an enemy, may be
 to many men a quicker spur to the amendement of
 their life, then the gentle monicion of a frende. Phi-
 lippus the kyng of Macedony, when he was euill
 spoken of by the chief rulers of the citie of Athens,
 he did thank them hartely, because by them, he was
 made better, bothe in his wordes and deedes: for I
 study (saied he) bothe by my saynges and doynges
 to proue them liars. This is the best waie, to refell
 a mannes aduersary, so to liue, that all, whiche shal
 knowe his honestie, maie beare witnesse, that he is
 flaundered vnworthely. If the faulte whereof he is
 flaundered, be suche, that for the defence of his hone-
 stie, he must nedes make aunswere, yet let hym aun-
 swere quietly and softely, on this fashon, that those
 faultes be laied against him falsly, for it is truthe þe
 the wiseman saith: a soft aunswer asswageth anger,
 and a hard and sharpe aunswer doth stirre vp rage
 and

& fury. The sharpe aunswer of Nabal, did prouoke i. Reg. xxv.
 Dauid to cruell vengeance, but the gentle wordes
 of Abigail, quenched the fire again, that was all in
 a flamme. And a speciall remedy, against malicious
 tongues, is to arme our selves with patience, meke-
 nesse, and silence, leaste with multiplyng wordes
 with the enemy, we be made as euill as he. But thei In Obiectis.
 that cannot beare one euil worde, peraduenture for
 their awne excusacion, will alledge that, whiche is
 written: he that despiseth his good name is cruell.
 Also we rede: aunswer a foole, accordyng to his fo-
 lishes. And our Lorde Jesus did hold his peace, at Pro. xxvi.
 certain euil saynges, but to some, he aunswered Ihon. xix.
 diligently: he heard men call hym a Samaritayne, a
 Carpenters sonne, a wine drynkar, and he helde his
 peace: but when he heard them saie, thou hast a de-
 uel within thee, he aunswered to þ earnestly. Truth Aunswere.
 it is in deede, that there is a tyme, when it is conue-
 nient to aunswere a foole accordyng to his foolish-
 nesse, leaste he should seme in his awne conceipt to be
 wise. And sometyme it is not profitable to aunswer
 a foole accordyng to his foolishnesse, leaste the wise
 man bee made like to the foole. When oure infamie
 is ioynded with the petill of many, then it is ne-
 cessary, in aunsweryng, to be quicke & ready. For we
 rede þ many holy men of good zeales, haue sharply
 and fiercely, both spoken & aunswered tyrauntes &
 euill men, which sharpe wordes, proceeded not of an-
 ger, rancor, or malice, or appetite of vengeance, but
 of a feruent desire to bryng them to the true know-
 ledge of God, and from vngodly liuyng, by an ear-
 nest & sharpe obiurgacion & chidyng. In this zeale
 Z.ij. saint

- Mat. iii. saint Iohn Baptiste called the Pharises, Adders
 Galat. iii. broode, and. s. Paule called the Galathiās, fooles,
 i. Tit. i. and the men of Crete, he called liars, euill beastes, &
 Philip. iii. floggisly bellies, & the false Apostles, he called dog-
 ges and craftie workemen. And this zeale is godly,
 and to bee allowed, as it is plainly proued by the
 example of Christ, who although he wer the fountaine
 and spring of all mekenes, gentilnes and softnesse,
 Mat. xxiii. yet he calleth the obstinate Scribes and Phariseis
 blynd guydes, fooles, painted graues, hypocrytes,
 serpentes, adders broode, a corrupt and wicked gene-
 ration. Also he rebuketh Peter egerly, sayng: go be-
 Mat. xvi. hynd me sathan. Likewise. s. Paule reprooueth Ely-
 Actes. xiii. mas, sayng: O thou full of all craft, and guyle, ene-
 my to al iustice, thou ceapest not to destroy the right
 waies of God: And now lo, the hande of the lorde is
 vpon thee, and thou shalt be blynde, and not se for a
 tyme. Also s. Peter reprehēdeth Ananias very shar-
 Actes. v. pely, sayng: Ananias, how is it that sathan hath fil-
 led thy harte, that thou shouldest lye vnto the holy
 ghost? This zeale hath been so feruēt in many good
 men, that it hath stirred the not onely to speake bit-
 ter and eger wordes: but also to do thynges, whiche
 might seme to some, to be cruell, but in deede, thei be
 very iuste, charitable, and Godly because thei were
 not doen of ire, malice or contencious mynde, but of
 a feruent mynd to the glory of God, and the correc-
 tion of synne, executed by men, called to that office.
 For in this zeale, our Lorde Iesus Christ did driue
 Ihon. ii. with a whippe, the biars and sellers out of the tem-
 Exo. xxxii. ple. In this zeale, Moses brake the two tables, whi-
 che he had receiued at Gods hande, when he sawe the
 the

the Israelites daunsyng aboute a calfe, and caused
to bee killed. xxiii. **N.** of his awne people. In this
zeale, Whinees the sonne of Eleasar, did thrust tho-
rowe with his sword, Zambry and Cozby, whom he
found together ioynded in the act of lechery. Where-
fore now to retutle again to contencious woozdes,
and specially in matters of religion, & Gods worde
(whiche would be vled with all modestie, sobernesse
and charitie) the wordes of S. James ought to bee
well marked, and bozne in memory, where he saith:
that of contenciō riseth all euill. And the wise kyng
Salomon saith: honoz is due to a man that kepeth
hymself from cōtencion, and all that myngle theim
selves therewith, be fooles. And because this vice is
so muche hurtfull to the societie of a commō wealth
in all wel ordzed cities, these common braulers and
skolders be punished, with a notable kynd of pain,
as to be set on the cokyngstole, pillery, oz suche like.
And thei be vnworthy to liue in a common wealth,
the whiche do as much as lieth in them, with brau-
lyng and skoldyng, to disturbe the quietnes & peace
of thesame. And whereof commeth this contencion,
strief, and variaunce, but of pride & vainglozy? Let
vs therefore humble our selves vnder the mightie
hande of God, whiche hath promised to reste vpon
them, that be humble and lowe in spirite. If we bee
good and quiete Christian men, let it appere in our
speache and tounge. If we haue forsaken the de-
uill, let vs vse nomore deuillishe tounge. He that
hath been a railyng skolder, now let hym be a sober
counsailor. He that hath been a malicious flaunde-
roz, now let hym be a louyng cōforter. He that hath
Z.iiij. been

Num. xxv.

But these exā-
ples are not
to be folowed
of every body
but as men be
called to of-
fice and set in
authoritie
James. iiii.

Prouer. xx.

i. Peter. v.
Luke. i.

OF CONTENCION.

been a vaine railer, now let hym be a ghostly teacher. He that hath abused his tongue in cursyng, now let him vse it in blessing. He that hath abused his tong in euill speakyng, now let hym vse it in speakyng well. All bitternesse, anger, railyng, and blasphemy, let it be auoyded from you. If you maie, and it bee possible, in no wise bee angry: But if you maie not be cleane voyde of this passion, then yet so temper & bridle it, that it stirre you not to contencion & brawlyng. If you be prouoked with euil speaking, arme your self with patience, lenitie, & silence, either speaking nothyng, or els beyng very soft, meke and gentle in aunsweryng. Overcome thyne aduersaries w benefites & gentlenes. And aboue all thynges, kepe peace & vnitie, be no peace breakers, but peace makers. And then there is no doubt, but that God, the aucthor of comfort and peace, will graunt vs peace of conscience, and suche concord and agreement, that with one mouthe and mynde, we maie glorify God, the father of our lord Jesus Christ: to whom be all glory now and euer. Amen.

After shal folow Homelies, of fasting Praying, Almoſe dedes: of the Natiuitie, Passion, Resurreccion, & Ascencion of our sauioꝝ Christ: of the due receiuyng of his blessed body and bloud, vnder the fourme of breade and wine: against Idlenesse, against Gluttony and Drunkenesse, against Coueteousnes, against Enuie, Ire & Malice, with many other matters, as well fruitfull as necessary, to the edifyng of christian people, & the encrease of godly liuyng. Amen.

God saue the kyng.

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the laste daie of Iulii, in the firste yere
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iestie.

In the yere of our Lorde.

M.D.XLVII.

*Cum priuilegio ad impri-
mendum solum.*





